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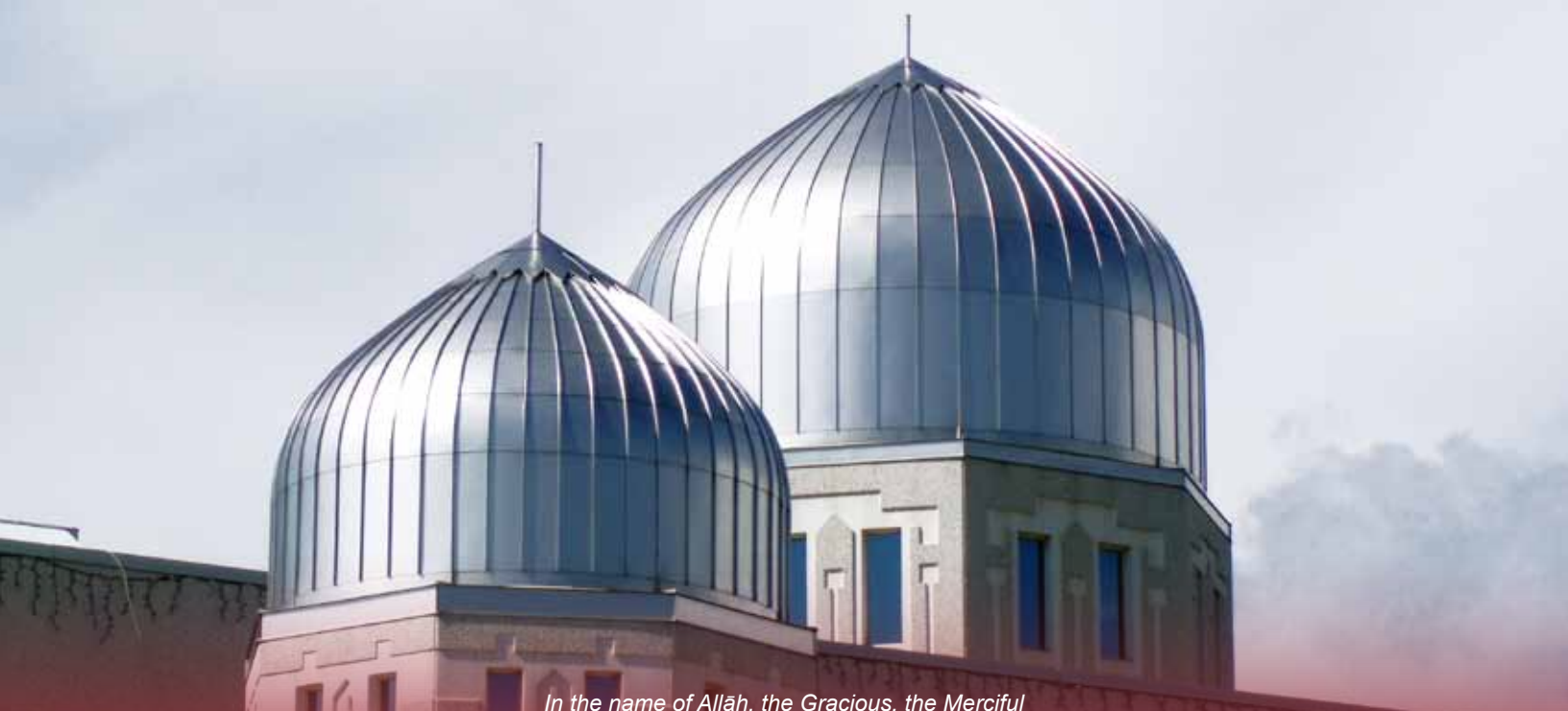
CANADA

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يَا امير المؤمنين
اهلاً وسهلاً
ومرحباً





In the name of Allāh, the Gracious, the Merciful

36TH JALSA SĀLĀNA CANADA 2012

AN EXCELLENT OPPORTUNITY TO SERVE GUESTS AND SERVE THE CAUSE

Amongst morals, hospitality is one that ranks very high. Our Master, the Holy Prophet^{sa} was full of this high moral characteristic. In the same manner his servant, the Promised Messiah^{as}'s life is also recorded with faith inspiring incidents of hospitality. We too should also benefit from these excellent models left by the Holy Prophet^{sa} and Promised Messiah^{as}. Jalsa Sālāna is an excellent opportunity to put into practice this high moral characteristic of hospitality.

As the members of the Jamā'at are well aware, the blessed event of the 36th Jalsa Sālāna Canada is to take place on July 6th-8th, 2012 at the International Center in Mississauga close to Pearson International Airport. With the anticipation of Ḥuḍūr-e-Anwar^{aa}'s participation at this year's Jalsa Sālāna, it is expected that guests will attend this year's event in larger numbers than normally expected, Inshā'Allāh. It is the responsibility of the Toronto Jamā'ats to look after the accommodations of these guests. These respected guests are in fact the guests of the Promised Messiah^{as}. It is a great honour to have this opportunity to serve these guests during these blessed days.

Accommodating these guests is a means of establishing new relationships physically and spiritually, so it is important that this opportunity not be taken lightly. This is an immense blessing from Allāh upon you and this honour of serving guests should be cherished with one's heart and soul.

The Promised Messiah^{aa} was revealed from Allāh Ta'alā "Waṣi'a' Makānaka" (Expand your Home). It was part of Allāh's Divine scheme that guests should come from afar and in large numbers. Because of this, his followers would expand their homes and welcome them happily. Their hospitality and service would be a means of immense blessings for his followers.

Members of Jamā'ats in the Toronto area are requested to open their hearts for this blessed occasion and present their homes for the guests of the Promised Messiah^{as}. It is also important to keep the blessed models of Holy Prophet^{sa} and Promised Messiah^{as} in view during such occasions.

Local Jamā'at members who can present their homes to accommodate guests should contact Nāzim Rehaish, Tariq Masood Shibli ṣāhib at 416-731-9946 or contact your local president in your Jamā'at. May Allāh reward you for your hospitality and be your Protector and Helper. Āmīn.

Nasir Aḥmad Khan

Afsar Jalsa Sālāna Canada

Please See Udrū Inside Cover for Jalsa Sālāna Program

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth 2

So Said the Promised Messiah^{as} 3

Guidance from Ḥaḍrat Khalīfatul Masīḥ V^{aa}

Summary of Friday Sermons 4

Articles

Important Instructions Given at Jalsa Sālāna Canada
by Ḥaḍrat Khalīfatul Masīḥ V^{aa} 8

Some Etiquettes of Meeting the Khalīfa of the Time 9

Jalsa Sālāna and Our Responsibilities 10

Let Ramaḍān Enter Your Lives 12

Introduction to Bai'at - Part XI 15

Five Ways My Culture Promotes a Healthy Lifestyle 23

Jāmi'a Aḥmadiyya Canada Report 24

Aḥmadiyya Muslim Jamā'at Press Releases 26

Announcements 27

Amīr Jamā'at:

Lal Khān Malik

Chief Editor:

Prof. Hadi Ali Chaudhary

Honorary Editor:

Hassan Mohammad Khān Arif

Editors:

Farhan A. Naseer

S.H. Hadi

Assistant Editors:

Hana Malik

Mansoor Rauf

Manager:

Mubashir Khalid

Graphics Layout:

Farhan A. Naseer

Web Magazine:

Muzaffar Aḥmad

Printing:

Jamnik Graphics

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Aḥmadiyya Muslim Jamā'at Canada Inc., 10610 Jane Street, Maple, ON L6A 3A2, Canada
Tel: 905-303-4000 Fax: 905-832-3220 - editor@Aḥmadiyyagazette.ca

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Pearls of Wisdom



THE HOLY QUR'ĀN

The month of Ramadān is that in which the Qur'ān was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, Allāh desires ease for you, and He desires not hardship for you, and He desires that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

-Al-Baqarah Verses 186

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ
عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٦﴾ (البقرة ٢: ١٨٦)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Ḥaḍrat Abu Huraira^{ra} narrates that the Holy Prophet^{sa} said: “Allāh said, ‘All the deeds of Adam’s sons (people) are for them, except fasting which is for Me, and I will give the reward for it.’ Fasting is a shield. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, ‘I am fasting.’ By Him in Whose Hands my soul is, the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allāh than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ
إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ - وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ
يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَهُ أَحَدٌ
أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ - وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ
فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ - لِلصَّائِمِ
فَرْحَتَانِ يَفْرَحُهُمَا، إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ -
(صحيح بخارى - كتاب الصوم، باب هل يقول انى صائم اذا شتم)

So Said the Promised Messiah^{as}



The Meaning of Ramaḍān

The heat of the sun is referred to as *ramaḍ*. In Ramaḍān, a person remains patient in regards to eating, drinking and all physical pleasures, while also creating a burning and heated desire for the commandments of Allāh, the Exalted. Thus, when these spiritual and physical burnings are combined we have Ramaḍān. Arabic linguists say that since it came in a hot month, therefore it was called Ramaḍān. According to me this is not correct because [Ramaḍān] cannot be exclusive for Arabs. Spiritual *ramaḍ* refers to giving spiritual pleasure, delight and burning. *Ramaḍ* is also used to describe the heat that warms stones etc. (*Malfūzāt*, Vol. 1, pg. 209-210)

The Third Pillar of Islām

Then the third pillar of Islām is Fasting. People are also unaware of fasting's reality. This is so because what description can a person give of a country he has never gone to and a world he is unaware of? Fasting does not merely mean that a person remain hunger and thirsty, rather its reality and effects are only known by experience. The nature of man is such that the less he eats, the more his soul is purified and his vision seeing powers are increased. [With fasting] God desires that you decrease one provision and increase another. One keeping fast should always remember that its purpose isn't to merely remain hungry. Rather he should keep himself occupied in the remembrance of Allāh, the Exalted, so as to attain true devotion to Allāh and separation [from the world]. Thus, fasting has this very meaning, that a person give up one bread, which only meets the needs of the body, and attain another bread which is a means of giving his soul peace and fulfillment. Those people who fast for God's sake and not as a mere ritual, they should keep themselves occupied in Allāh, the Exalted's praise (*ḥamd*), glorification (*tasbīḥ*) and proclaiming His oneness (*tahlīl*), so that they attain the second provision. (*Malfūzāt*, Vol. IV, pg. 122-123)

Visions are created by Fasting

Fasting and Ṣalāt are both forms of worship. The fast affects powerfully the body and Ṣalāt affects powerfully the soul. Ṣalāt generates a condition of burning and melting of the heart, and

is, therefore, a higher form of worship than fasting. The latter fosters the capacity for visions. (*Malfūzāt*, Vol. IV, pg. 292-293)

The *Sufis* have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The Ṣalāt purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God. (*Malfūzāt*, Vol. II, pg. 561, 2003 ed.)

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Guidance from Ḥaḍrat Khalīfatul Masīḥ V^{aa}

Glorious Financial Sacrifices and Waqf Jadīd New Year 2012 Summary of Friday Sermon Delivered on January 6, 2012

On January 6, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verse 93 of Sūrah Āl ‘Imrān, which is translated as follows:

لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

“Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.”

Ḥuḍūr^{aa} said that a true believer always tries to do good deeds that earn him the nearness of God. The Companions of the Holy Prophet^{sa} were always eager to sacrifice their wealth and their lives to prove their love and devotion to God. They would spend in the way of Allāh both openly and in secret. As a result, Allāh blessed them Abūndantly. Their lives bear testimony that they attained what they strived for and that God was pleased with them. Their holy example is a beacon for us which we should follow at all times.

Ḥuḍūr^{aa} added that in this age, Allāh sent the Promised Messiah^{as} to reform mankind and bring it closer to God. The history of Aḥmadiyyat shows us that, under the direct supervision of the Promised Messiah^{as}, thousands became ready to sacrifice everything for God. Ḥuḍūr^{aa} gave several examples of extraordinary financial sacrifices made by the Companions^{ra} of the Promised Messiah^{as}.

Ḥuḍūr^{aa} further said that such things are not confined to the annals of history for these sacrifices are being made even today. Aḥmadīs put their faith above their worldly needs and desires and make every sacrifice for their faith. Such devotion is being witnessed in every part of the world. People in Asia, America, Europe and Africa are doing their best to live up to the teachings of the Promised Messiah^{as}. As long as we keep up the practice of giving preference to our faith over everything else, the enemy cannot even touch us. Ḥuḍūr^{aa} related some faith-inspiring examples of financial sacrifices being made by old and new Aḥmadīs.

Ḥuḍūr^{aa} formally announced the beginning of the 55th year of Waqf Jadīd

and cited some figures from the previous year. By the grace of Allāh, contributions amounting to a total of 4,693,000 pounds were made to Waqf Jadīd. Pakistan stood first in overall collection, followed by USA and UK, respectively. Ghana came first in African countries, followed by Nigeria and Mauritius. The number of members who paid ChandaWaqf Jadīd increased by 90,000 during the year. Ḥuḍūr^{aa} prayed that Allāh may bless all those who have taken part in these sacrifices. Āmīn.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā‘at of the sad demise of a veteran poet of the Jamā‘at, Abdul Mannan Naheed Ṣāḥib. Ḥuḍūr^{aa} also led his *Namāz Janāzah Ghā‘ib* after the Friday prayers.

This summary has been provided by Wakālat ‘Ulyā’, Taḥrīk Jadīd Anjuman Aḥmadiyya Pākistān.

Aḥmadīs put their faith above their worldly needs and desires and make every sacrifice for their faith. Such devotion is being witnessed in every part of the world.

Seek Allāh's Forgiveness, Repent and Seek His protection

Summary of Friday Sermon Delivered on January 13, 2012

On January 13, 2012 Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ, London.

Hudūr^{aa} recited verses 3-4 of Sūrah Hūd and read the translation which is as follows:

أَلَا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ وَبَشِيرٌ ۚ
وَإِنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى
وَيُؤْتِكُلَ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِنْ تَوَلَّوْا
فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

It teaches that you should worship none but Allāh. I am to you a Warner, and a bearer of glad tidings from Him; And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to everyone possessed of merit. And if you turn away, then surely, I fear for you the punishment of a colossal day. (11:3-4)

Afterwards he^{aa} said that disorder reigns over the world today because human beings have forgotten the purpose of their creation, have turned away from their Lord, and are not ready to strive towards attaining His nearness, whereas the only way to protect themselves against this disorder and attain His grace is to sincerely turn towards Him and establish a permanent relationship with Him.

Hudūr^{aa} explained that the best example for us to follow, in order to achieve this purpose, is that of the Holy Prophet^{sa}. It is only through him that we can find our Lord, since all his words and deeds are acts of worship. Therefore, we ought to strive toward this.

Hudūr^{aa} said that the Promised Messiah^{as} was a perfect follower of the Holy Prophet^{sa} and was, therefore, able to demonstrate the true meanings of worship.

Hudūr^{aa} added that in order to obtain the best standards of worship, we need to constantly seek forgiveness from God for our sins, which can best be done only when we sincerely follow the Holy Prophet^{sa} and when we keep away from leading a sinful life.

Hudūr^{aa} continued to say that we need to always seek Allāh's forgiveness for our wrongs and also seek His help. We need to pray to Him that He may save us from all such desires and passions as might invite His displeasure and hinder our progress to Him. We ought to remember that true repentance can never be attained by merely reciting of a few prayers. It has to be achieved through a change in our conduct.

Hudūr^{aa} said that to seek constant forgiveness from God for one's sins improves one's spirituality and strengthens the soul. The meaning of true forgiveness therefore is to overcome evil influences that might impede one's spiritual progress and one's journey to God.

Hudūr^{aa} related a few incidents from the lives of the companions of the Promised Messiah^{as} whereby the Promised Messiah^{as} enjoined them to say *Istighfār*, the prayer for seeking Divine forgiveness for one's

sins and for the obtainment of good deeds. The Promised Messiah^{as} advised them to be consistent with their supplications to God so that God may bestow on them patience and steadfastness. For this purpose, he told them, it was necessary to seek Allāh's help, for without His succor they could not achieve any good. The Promised Messiah^{as} told them that the best way to relieve themselves of their worries was to recite *Istighfār*, for it is the key to progress. He said that we need to be vigilant lest our wrongs weigh heavier than our good deeds and make us punishable in the sight of Allāh. In short, he said, turning towards Allāh and seeking His forgiveness was the best and the most trusted method to obtain Divine pleasure.

Hudūr^{aa} added that the disorder and chaos that we witness today in the world is a result of the wrongdoings and misdeeds of worldly-minded people. We, therefore, need to pray that God may protect us from this chaos.

Hudūr^{aa} explained that reciting *Istighfār* helps us fulfill the purpose of our creation, and enables us to tread the path that can bring us closer to God. May Allāh help us and enable us to act in accordance with His will. *Āmīn*.

This summary has been provided by Wakālat 'Ulyā', Tahrik Jadid Anjuman Ahmadiyya Pākistān.

Hudūr^{aa} said that to seek constant forgiveness from God for one's sins improves one's spirituality and strengthens the soul. The meaning of true forgiveness therefore is to overcome evil influences that might impede one's spiritual progress and one's journey to God.

EmineThe Exquisite Ways of Attaining Taqwā

Summary of Friday Sermon Delivered on January 20, 2012

On January 20, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verses 115 and 116 of *Sūrah Al-e-‘Imrān*, which are translated as follows:

“They believe in Allāh and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous. And whatever good they do, they shall not be denied its due reward; and Allāh well knows the God-fearing.”

Ḥuḍūr^{aa} said that before we can enjoin others to do good deeds or forbid them from evil, we must first demonstrate the same qualities in ourselves. Having accepted the Promised Messiah^{as}, it is essential that our words and deeds should be such as to cultivate goodness and stop evil. Self-reformation should, therefore, be our foremost concern. The Promised Messiah^{as} says, “God has told me that, till the day of Judgement, He shall grant superiority to those who believe in you over those who oppose you.” The Promised Messiah^{as} says, “No one can become true follower just by pledging Bai’at to me, unless he demonstrates full obedience.”

Ḥuḍūr^{aa} explained that it is only by acting according to the spirit of these exhortations of the Promised Messiah^{as} that we will deserve to be called believers. The Promised Messiah^{as} has said that in this age it is our duty to spread the message of Islām in the whole world. And we cannot do this by mere words. Our actions should be such that they attract others towards us. Become righteous and do not do injustice to others if you wish to succeed. Your words should not be at odds with your actions. Purify yourself, both physically and spiritually. Those who fear God live their lives in humility and meekness and avoid anger, fury and arrogance. Do not give degrading names to others and do not look down upon your brothers. Honour does not come from the world; only he is worthy of honour in the eyes of God who fears Him most.

The Promised Messiah^{as} has also urged

us to acquire modern knowledge and to advance in modern sciences and research, because these also help in *Da’wat Ilallāh* and promoting goodness. But these forms of knowledge can also lead one astray so it is therefore necessary to acquire knowledge of the Holy Qur’ān as well, so that one does not stray from the right path. Remember, only he who possesses heavenly light can serve the faith. In this age this light has come to us from the Promised Messiah^{as}. In order to understand the Holy Qur’ān, we must read his books and commentaries on the Holy Qur’ān. The faith shall always be supreme and science will remain subservient to it.

The Promised Messiah^{as} says that “the man true of valour is he who is able to transform his character. People of my Jamā’at should tread the path of *Taqwa* so that they experience the acceptance of their prayers and their faith is strengthened.” The Promised Messiah^{as} says: Many a time God has revealed to me that if we be *muttaqi* and walk the straight path of *Taqwa*, He will be with us. Until a Jamā’at becomes *muttaqi* in the eyes of God, His help cannot be forthcoming in its support. The Promised Messiah^{as} says, “Repentance is a thing of great value which brings peace and true happiness in both worlds.”

Ḥuḍūr explained that the words *rabbana* (O our Lord) remind us that we should leave all false gods and turn to the One God who sustains us. Each of us should become God’s grateful servant and try to walk the path of righteousness.

At the end of the sermon, Hudūr^{aa} informed the Jamā’at of the sad demise of Sheikh Muḥammad Naeem ṣāḥib Murabbī Silsila, son of Sheikh Muḥammad Aslam ṣāḥib of Rabwah; Ahsan Kamal ṣāḥib son of Zafar Iqbal ṣāḥib President of Jamā’at Aḥmadiyya Sadr, Karachi; and Irfan Aḥmad ṣāḥib of Hafizabad, Pakisan. Hudūr^{aa} led the *Namāz Janāzah Ghā’ib* of the deceased after the Friday prayer.

This summary has been provided by Wakālat ‘Ulyā, Tahrik Jadid Anjuman Aḥmadiyya Pākistān.



NATIONAL MOSQUE FUND

Al-Hamdulillāh, our Jamā’at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada.

To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā’Allāh safeguard both our and our progeny’s future.

May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given.

May Allāh bestow upon all of us the strength and courage to answer the call of the hour. Jazāk Allāh

Khalid Naeem,
National Secretary Finance Canada

Tribute to Ravil Bukharaev

Summary of Friday Sermon Delivered on January 27, 2012

On January 27, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Citing a saying of the Holy Prophet^{sa}, Ḥuḍūr^{aa} said that we have been taught to recall the good qualities of those who have passed away. This helps in fostering goodness and motivates us to pray for them. Ḥuḍūr^{aa} said that all people have good qualities and weaknesses, but there are some whose goodness outshines all other aspects. Ravil Bukharaev ṣāḥib of Russia was one such person whose goodness was acknowledged by everyone. He died of a heart attack on January 24, 2012 at the age of 61. He was among the first handful of people to accept the Promised Messiah^{as} in Russia. Such was his knowledge, insight, devotion, selflessness and love for Khilāfat that he shone bright like a guiding star.

Ḥuḍūr^{aa} added that Ravil ṣāḥib did his utmost to serve the Jamā'at. After he retired from the BBC Russian Service, he devoted himself completely to the Jamā'at and spent every moment in its service. He was from Tataristan. He learnt of the Jamā'at in 1990 and became an Aḥmadī as a result of meetings with Ḥaḍrat Khalīfatul Masīḥ IVth. He was a true ambassador of Aḥmadiyyat and

invited people to the Jamā'at with great wisdom. He was also a renowned poet, writer, journalist and translator. He was also a good *Caller to Allāh*. He was currently working with the Jamā'at's Russian Desk in London and took his duties very seriously. He did the dubbing of translation of my Friday Sermons into the Russian language with great care and supervised it personally. His zeal and hard work regarding interpretation of Jalsa programs into the Russian language during the days of the Jalsa was exemplary. He translated many books including the Holy Qur'ān, three editions of which have been published through his efforts.

Ḥuḍūr^{aa} also said that Ravil ṣāḥib was given several awards for his service to his nation. He was also a member of many prominent societies. BBC Russian service dedicated a half-hour long program in his memory, in which he was hailed as a truthful person, a great poet, a religious scholar and a man of diverse qualities. He always did his work on time and was never seen to be late. He set an enviable example for us to follow.

Ḥuḍūr^{aa} mentioned that Ravil ṣāḥib was a kind, compassionate, forgiving person who always placed his needs before God

and helped everyone. He had the honour to be the first Russian to convey the message of the Promised Messiah^{as} to Russian speaking people. He was truly a servant of Khilāfat. May Allāh bless the Jamā'at with many more such persons. *Āmīn*.

At the end of the Sermon, Ḥuḍūr^{aa} informed the Jamā'at of the sad martyrdom of Ṣāḥibzada Dawood Aḥmad ṣāḥib son of Ṣāḥibzada Muḥammad Shafī' ṣāḥib of Sarai Naurang, who was a great grandson of Ḥaḍrat Ṣāḥibzada Abdul Latif ṣāḥib Shahīd; and the sad demise of Mirzā Naseer Aḥmad, Advocate, of Lahore; and that of Rabia Begum Ṣāḥiba, wife of Master Mashriq Ali ṣāḥib of Assam, India. Ḥuḍūr^{aa} led the funeral prayer of Ravil ṣāḥib and *Namāz Janāzah Ghā'ib* of the other deceased after the Friday prayers.

This summary has been provided by Wakālat 'Ulyā', Taḥrīk Jadīd Anjuman Aḥmadiyya Pākistān.

Supplementary Fasting Every Monday So We May Be Protected

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution. These sacrifices and these emotions can only bear fruit if we fall down before Allāh and wet our prayer mats with tears. Pakistani Aḥmadīs in particular should offer fervent prayers and try to keep fast one day each week... It will be more appropriate if a specific day, such as Thursday or Monday, is fixed by the Jamā'at for this fast. In any case, our focus should be to attract Allāh's love by making whatever sacrifices we can, by establishing a personal relationship with Allāh, by raising our moral and ethical standards, by spreading the message of Islām and countering the objections that are raised against it.

*Members of the Jamā'at are reminded
to take part in this supplementary fasting scheme every Monday.*



Important Instructions Given at Jalsa Sālāna Canada by Ḥaḍrat Khalīfatul Masīḥ V^{aa}

In 2005, our beloved Imām Ḥaḍrat Khalīfatul Masīḥ V^{aa} graced Jamā'at Aḥmadīyya Canada with his presence.

On June 23, 2005, he gave the following instructions to the Jalsa Sālāna organizers and volunteers.

Instructions Are Given Every Year

Every year, Jalsa duties are assigned, and every year a formal gathering is held and every year you are given instructions. The reason these instructions are re-given is that often that which was conveyed the previous year gets forgotten.

These Are God's Guests

This Jalsa is that which was initiated by the Promised Messiah^{as}. The guests who come to this Jalsa are thus the guests of his Holiness the Promised Messiah^{as}. In fact, it should be said that since these people come to listen to God's words, therefore they are the guests of God. For this reason, a great responsibility is placed upon you, that you serve these guest to the utmost of your ability.

You Will Have to Listen to the Guests

At times you will have to bear hardship and will have to listen to what guests have to say. You should endure all these things, because you are serving these guests, who are the guests of God.

When Guests are Told Not to Waste Food

The Hospitality and Food department have to hear the most [criticism]... I have seen your arrangements and there is not much conflict here because food is given in packages. But at times food is wasted and guests are told not to waste food, doing this creates bitterness.

Flaws and Inadequacy Should be Reported

You should endure to your utmost ability. It is necessary for you to endure with full composure if ever a guest is harsh to you... All departments must have made a register in which they would have noted down all flaws that were experienced during the Jalsa... Muntazmīn should inform all volunteers of those flaws and inadequacies that say "such and such inadequacy or flaw occurred in the department and it should be avoided this year."

New Inadequacies Do Come About

At times, new inadequacies present themselves which were not present in the previous year... It has been noticed that if the inadequacies of previous years are kept in view then it is for the better.

The Cleanliness Department is a Very Importance Department

The Cleanliness Department is a very important department... Rather than having conflicts with guests, the department should be active enough to endure cleaning with full composure, rather than looking at guests with disdain and creating conflicts, complete your cleaning tasks with full composure.

The Atmosphere Should Seem Exquisite

The Jalsa Gāh and its surroundings should seem exquisite and attention should be given to this aspect. There should not be any sort of garbage. Not a single bag, plate, cup, glass etc. should be seen lying around. The Cleanliness Department should be very active... The standard of cleanliness should be very high, for cleanliness has a great effect on guests

and observers.

Offer Ṣalāt With Steadiness

The most important matter is that volunteers should be regular in offering their Ṣalāt... The Muntazmīn of every department should ensure and make arrangements for their volunteers to offer Ṣalāt with steadiness and in congregation.

Then, at all times, all tasks should be carried out with prayers so that God, the Exalted, may bless your work.

By the grace of Allāh, the Exalted, the rest of the arrangements are now organized such that no hard feelings are created.

Guests of Jalsa

There are some homes where guests are staying. These hosts should also demonstrate fortitude. Relatives are staying in some homes. Do not think of them as relatives, rather think of them as being guests of Jalsa. As such they should not face any difficulty. All guests should be given the best treatment whether they are relatives or not. May Allāh the Exalted give you the ability to do so. May you carry out your duties and obligation in the best manner.

At the End of Jalsa, Much Cleaning Needs to be Done

When the Jalsa comes to an end, there is much cleaning that needs to be done. Those volunteering in the Langar Khana should not rely on the Cleanliness Department. Rather they should themselves clean as needed.

(Weekly Al-Faḍl International London, June 17 – August 9, 2005)



Some Etiquettes of Meeting the Khalīfa of the Time

by Ḥaḍrat Khalīfatul Masīḥ II^{ra}

On the occasion of Jalsa Sālāna, meeting the Khalīfa is very important. However, there are some points that should be remembered.

First of all, the Khalīfa does not take bai'at on of his own accord, rather, it is taken in lieutenancy of a Messenger. In our movement, the founder of Aḥmadiyyat attained the lieutenancy of the Holy Prophet^{sa} and a Khalīfa attains the lieutenancy of the Promised Messiah^{as}. Here, taking bai'at at the hands of the Holy Prophet^{sa} is referred to as taking bai'at at the hand of God, the Exalted. Now, because the hand of a Khalīfa has attained the lieutenancy of a Messenger, therefore, shaking hands with the Imām of the age also holds blessings.

But not the kind of shaking of hands that occurs in a crowd or mob in which some pain is felt by you and some injury is suffered by me. This shaking of hands is that which is done during a meeting. Although, at that time there is only a little amount of time for shaking hands, it should be remembered that God, the Exalted fulfills the blessings of His Appointees and Khulafā' in a short span of time. If they did not possess this quality, then they would never be able to complete their work. Hence, at the time of shaking hands, prayers are particularly offered. Yet, etiquettes too should be kept in mind. It should not be the case that a person further in the line has extended his hand, and another is pulling it from behind. If the time for shaking hands passes, then it should be let go and shaking hands should be done from the front. This is why I have set aside time for [individual] meetings, so that everyone gets the chance to shake my hand.

Then, some people are of the opinion that it is mandatory to give a monetary gift at the time of shaking hands or during a meeting. [They keep away on account of not having the money.] But this idea is foul. This actually has no relation to shaking hands or meetings. God, the Exalted states,

وَكُونُوا مَعَ الصَّادِقِينَ

Keep yourself in the company
of the most truthful people. (9:19)

A person who shakes hands, in a way attains this company. Our friends should try their utmost to have meetings and not let this idea enter their hearts that a monetary gift is mandatory at the time of meeting or bai'at.

It appears as though women are not told these things. Once it so happened that when a group of women did bai'at, one woman stood up and started saying to another, "You have done bai'at, why don't you give a monetary gift?" I told her many times that she should sit down, as it is a sin to say this. But she kept on saying, "How is this a sin? Giving a monetary gift is mandatory." This type of thing should not happen. I would also like to say to our friends who come for meetings that nail cutting is an Islāmic Sunnah, but I have seen that many people do not cut them properly. One person shook my hand and his nails caused my hand to bleed. I will not say that you should not come to shake hands, and I will not say that at that time you shouldn't grab my hand. During the rush grabbing is all that can be done. But I will say that you should cut your nails properly so that I am not hurt.



Jalsa Sālāna and Our Responsibilities

Lal Khan Malik, Amīr Jama'at Aḥmadiyya Canada

Jalsa Sālāna Canada 2012 is fast approaching. All Aḥmadi men, women, and children living across Canada are anxiously awaiting it.

The Jalsa Sālāna established at the hands of the Ḥaḍrat Masīḥ Mau'ūd^{as} was established with great simplicity and dignity. It has now, by the grace of Allāh, spread all over the world. Whether in Asia, Africa, Australia, Europe, USA, what part of the world is there where annual Jalsas are not held? Due to the grace, mercy and countless favours of Allāh, the Exalted, these Jalsas are gloriously achieving the purposes set by Ḥaḍrat Masīḥ Mau'ūd^{as}.

Members of the Jamā'at eagerly await these Jalsas and participate in them with complete joy and fervour. They try their utmost to attain its benefits and become inheritors of the prayers of their master and leader Ḥaḍrat Masīḥ Mau'ūd^{as}. Al-hamdulillah

This year, our beloved Imām, Ḥaḍrat Khalīfatul Masīḥ V^{aa} is gracing us with his presence at Jalsa. This is a source of great honour for us. We will be able behold our beloved Imām with our very eyes and derive benefit from him personally. We will be able to listen to his heartfelt addresses. On the other hand, our responsibilities will also increase. In regards to this upcoming Jalsa Sālāna and the arrival of Ḥuḍūr^{aa} in Canada, I would like to remind members of the Jamā'at of the responsibilities that lie upon them.

Guidance Regarding Jalsa Sālāna

Firstly, members of the Jamā'at should

not forget the purpose behind attending the Jalsa Sālāna. This Jalsa was started by the Promised Messiah^{as} for the following purpose:

“The attendees of this Jalsa, having listened to subtle realities and truths, will attain religious benefit and advance in *īmān* [faith] and *ma'arifat* [God-realization].”

Members of the Jamā'at should not forget these founding purposes and should ensure they attain Divine blessings and mercy during these days. The addresses delivered by the Khalīfa of the time are the spirit of this Jalsa. It is every Aḥmadi man and woman's obligation to listen to them and act upon them. The speeches by other speakers, which are on Tauḥīd [Unity of God], the life of the Holy Prophet^{sa}, the life of the Promised Messiah^{as} etc., should also be listened to with sincerity and attention. Try to act upon the true teachings of Islām Aḥmadiyyat as presented in them.

The Promised Messiah^{as} has also said:

As far as it is possible, try that God the Exalted may draw them to Himself, that He may accept them, and that they be granted pious change.

In order to achieve this pious change within yourselves, ensure that you show steadiness in offering Ṣalāt. Also, let Darūd Sharīf and other prayers remain on your lips, so that every one of us may advance in good works and bring about a firm change in ourselves.

Reflect carefully upon the guidance and

instructions given by the Khulafā'-e-Aḥmadiyyat, in particular those given by Ḥaḍrat Khalīfatul Masīḥ V^{aa}, and try to act upon them appropriately.

The Promised Messiah^{as} has also said:

“I re-emphasize that you must not rank this convention in the same league as other ordinary, human assemblies.”

As such, this is a very important occasion that gives us the chance to bring about a righteous change within ourselves. Wasting time, engaging in worldly discussions, not paying attention to Jalsa speeches and programmes, is unbecoming of any Aḥmadi. I am hopeful that all of you will attend the Jalsa for its true intended purposes and will benefit from it as far as possible. Inshā'Allāh.

In terms of security arrangements, Hudūr^{aa} has given the following guidance:

“Observe those on your right and left, those whom you do not know. This itself will be a great means of security for Jamā'at Aḥmadiyya.”

Therefore, members of the Jamā'at should especially pay attention to this matter.

Similarly, ensure you bring your Jamā'at ID cards. Co-operate with those on security duty, even if you have to endure some hardship. All these procedures are put into effect for your safety. They can only be successful with your co-operation.

Aside from security volunteers, please co-operate with all other volunteers. This is a great distinctive feature of

Jamā'at Aḥmadiyya, that even if a child is on duty, he is co-operated with in full. This is the pride of our organization and the secret to our success.

In such a grand event, at times there are faults, inadequacies, and oversights, but do not become angry with the volunteers. This Jalsa is not just for the volunteers or organizers, rather it is a Jalsa for every member of Jamā'at Aḥmadiyya. It is our collective responsibility to make it successful and fruitful. If you yourself can remove a fault then please do so, otherwise bring it to the attention of the relevant department in an appropriate manner. If you have any suggestion in mind for the future, then please send it in writing after the Jalsa.

A large number of non-Aḥmadi guests also take part in the Jalsa. A good impression should be made upon them. Our morals, clothing, conduct, attendance in the Jalsa, our walking, standing, sitting should be dignified in every way.

Ladies must adhere to observing purdah and in this regard be mindful of Islām's teachings and the instructions of Khulafā'-e-Aḥmadiyyat.

Arrival of the Khalīfa - Our Good

Fortune Our Responsibilities

As I have mentioned above, our beloved Imām, Ḥaḍrat Khalīfatul Masīḥ V^{aa} will personally take part in this year's Jalsa. This is a matter of great joy for all of us. We will be able to pray behind our beloved Imām^{aa}. We will personally hear his instructions and see and behold him. But alongside this, many responsibilities fall upon us, namely, that we serve as true hosts.

Pray hard that this tour of Ḥuḍūr may be successful in every way. It is only through prayers that Jamā'at Aḥmadiyya will progress worldwide. Jamā'at Aḥmadiyya Canada's progress lies in prayers. The spiritual elevation of Jamā'at members, the success of the programmes, and the pleasure of Ḥuḍūr^{aa} are only possible through the Grace of Allāh. And the Grace of Allāh can only be attained through prayers.

Every Aḥmadi desires to have a meeting

with Ḥuḍūr^{aa}. Ever since the Jamā'at learned about the coming arrival of Ḥuḍūr^{aa}, a series of meeting requests forms have been coming in. Efforts are being made so that the maximum number of members can get the opportunity to meet Ḥuḍūr^{aa}. However, considering Ḥuḍūr^{aa}'s limited tour, it will not be possible for all requests to be fulfilled. For this reason, efforts are being made to give preference to those who have never met any Khalīfa, or who have never met Ḥaḍrat Khalīfatul Masīḥ V^{aa}. Those who have met Ḥuḍūr^{aa} before, in any country, are being asked to demonstrate self-abnegation for their brothers.

Some programs of Ḥuḍūr-e-Anwar are with a limited audience. If anyone is stopped from attending them, then it should not be taken negatively. Rather, co-operate with the organizers.

General Responsibilities

During the days of Ḥuḍūr^{aa}'s visit and Jalsa Sālāna, there is an increase in activity in Peace Village, especially for prayers and programmes. For this reason:

- Do not cause any sort of harm to those living in the vicinity through your actions.
- Follow the traffic rules. Park only in designated areas and do not cause trouble for anyone.
- Pedestrians should wait for walk signals while crossing streets and thereby not interfere with traffic.
- Aside from being mindful of your own cleanliness, if you notice any garbage on the pathways, put it in the trash bins.
- All members of Jamā'at are required to carry the Permanent ID card with them for attending Jamā'at events and Jalsas. If you do not have one, then immediately contact your Sadr Jamā'at.
- Under the security arrangements, every member should carry his/her Jamā'at identity card during all the sessions of the Jalsa and other events. The card must be presented on demand.
- Front rows of the hall should be filled first so that the members

coming afterward don't have to go all the way to the front rows as it is against etiquettes and also creates disturbance.

- We should display discipline by making rows straight, remaining silent and attentive.
- Cell phones should be switched off during Jalsa sessions.
- Members must observe punctuality in attending the Jalsa. They must arrive before the start of each session.
- Friday prayer on July 06, 2012 would be offered at 1:30pm.
- Food will only be served after the prayers.
- Children must sit with parents during Jalsa sessions. Parents are responsible for the discipline of their children.
- Unnecessary movement should be avoided during the proceedings, as it creates lot of disturbance for other audience.
- Visit to stalls during Jalsa proceedings should be strictly avoided by the members.
- All members should fully co-operate with the volunteers on duty.
- The Jumu'a prayer on July 13, 2012 will be offered in Baitul Islām Mosque. Please note that the time for the prayer will be 1:30pm.
- Those who require permit for Green Area (area near stage) or for chairs must get permits from Nāzim Permit in advance.
- Attendance in the morning sessions is normally very low. Please ensure that members of your respective Jamā'at reach the Jalsa Gāh well in advance.

May Allāh, the Exalted enable us to carry out our responsibilities and obligations in the best manner. May He give us the ability to offer acceptable service. May our every action and effort be for the pleasure of Allāh, the Exalted and our beloved Khalīfa^{aa}. May Jamā'at Aḥmadiyya Canada stand out in the forefront in every way among other Jamā'ats, and always be a source of delight for the Khalīfa of the time. Āmīn.

Let Ramaḍān Enter Your Lives

His Holiness Ḥaḍrat Khalīfatul Masīḥ IV^{rh}

This sermon was delivered by His Holiness Ḥaḍrat Khalīfatul Masīḥ IV^{rh} on June 17, 1983 and was originally published in Al-Faḍl Rabwah on June 26, 1983. The Urdu text of this sermon can be found in Khubāt Ṭāhir Vol. 2, pages 331-338. This has been translated into English by Farhan Aḥmad Naseer.

After Tashahud, Ta'ūdḥ and recitation of Sūrah Fātihah Ḥuḍūr^{rh} read verse 184 of Sūrah Baqara which is as follows:

O ye who believe, fasting has been prescribed for you so that you may become righteous, as it was prescribed for those seeking righteousness before you.

A narration from Ḥaḍrat Abū Huraira^{ra} states that the Holy Prophet^{sa} said regarding Ramaḍān, "When the month of Ramaḍān comes, the gates of the heavens are opened." In another narration, it says, "the gates of Heaven are opened and the gates of Hell are closed and Satan is bound in chains." Yet another narration states that, "the gates of Allāh's mercy are opened."

The question here is, regardless of whether they are the gates of the heavens, or the gates of Heaven, what is meant by gates? Also, of the gates that are closed, which gates of Hell are they? And what types of chains is Satan bound to? Do these describe a universal condition or do they have a specific meaning that is limited to certain circumstances that cannot be applied upon the entire world in a universal way?

As far as the month of Ramaḍān is concerned, this apparently comes upon believers and also disbelievers. It comes to those who reject God and those who accept God. It comes to those who do good and pious deeds, and also to those who remain trapped in iniquity and immorality. This is why one thing is absolute, that a universal connotation is not correct. For as far as Ramaḍān is concerned, in this month, a great multitude of people remain trapped in iniquity and immorality just as before and have not the slightest care for Ramaḍān. Therefore, to say that in this month Satan is bound in chains, or that the gates of Divine Mercy are opened and that the gates of Divine Wrath are closed [for all], is the result of not properly understanding this ḥadīth.

When the Holy Prophet^{sa} said,

إِذَا دَخَلَ شَهْرُ رَمَضَانَ

Idhā dakhala shahru ramaḍān

"When the month of Ramaḍān enters."
(Sunnan Nasā'ī, Bāb Shahru Ramaḍān)

This does not mean that blessings are showered upon the entire world universally. Rather, it means that the month of Ramaḍān takes blessings to all those places where it enters. The Holy Prophet^{sa} was exceedingly eloquent and copious in speech. His blessed tongue was so eloquent and copious that after the Book of Allāh, none had heard such eloquence and copiousness from another person.

Therefore, right in the beginning of this ḥadīth, the Holy Prophet^{sa} has given us

the key to understanding this matter. He^{sa} said,

إِذَا دَخَلَ شَهْرُ رَمَضَانَ

"When the month of Ramaḍān enters."

Meaning that whenever and wherever the month of Ramaḍān enters, there it will create these conditions. The intent of this is that when Ramaḍān enters somewhere with all its stipulations, then it will become a means of blessings for a person. Otherwise, in general, Ramaḍān is not something that can enter a city or enter a country; it in fact enters the very being of a person. What is meant [by this ḥadīth] is that when Ramaḍān enters the very being of a person, then it will bring about pious change in his world. Changes will be created in his land and air. That is to say, as far as a person's associations go, a person who makes himself conform to Ramaḍān, it is as if Ramaḍān al-Mubārīk had entered that person with all its blessings. Similarly, whatever gates of Heaven there are in such a person's world, all of them will open. And as many gates there are to Hell, all will be closed. This means that the gates of Allāh's Mercy will be opened on that person and his Satan will be bound in chains. This is the true understanding of this ḥadīth. Now, when we reflect further [on this ḥadīth] from this angle, then it is no longer difficult to determine what those gates refer to.

As far as a person's being is concerned, he has five senses, referred to as the five senses (Ḥiwās Khamsah). [They are], the ability to smell, hear, see, taste and touch. Aside from these, there are two

other means that allow a person to enter or exit, meaning they have been given to him so that he may enter or leave. Man has [also] been given some pathways that have both abilities. Something can enter them, and also come out of them. These have great importance in human life. If these gates are also included then there are seven gates in man's world (and seven gates of heaven as well). This is the blessing of Ramaḍān al-Mubārīk and there is only one act of worship that can appoint a sentinel over all seven of these gates. Aside from it, you cannot think of another act of worship that can completely surround these senses and pathways.

We, therefore, come to know from the words of the Holy Prophet^{sa} that when Ramaḍān enters a believer's life, then the paths of his seven strengths, that can lead him to Heaven and also lead him to Hell, become devoted to leading him to Heaven. Each of the seven paths become gates for heaven. So as to say, rather than taking a person down, they prove to be his aid and helpers towards his [spiritual] exaltation. Satan takes advantage of these same seven paths to attack man. But it is said that the Satan of such a believer is bound in chains and can find no escape because at each of the seven paths sits a sentinel of Allāh's pleasure. God's Angels stand watch at each of the paths. Satan becomes completely frustrated and helpless. Therefore, fasting is such a complete act of worship that as a result, Satan is left with absolutely no way of entering human beings.

Consequently, this means that when a person makes his seven strengths, or seven means, obedient to the pleasure of Allāh, then seven gates from Heaven also open for him. The number seven is symbolic, as this is a method of expression, it implies that a person who makes all his strengths obedient to the pleasure of Allāh, the gates of Mercy open for him as a result of Allāh the Exalted's powers. When, by the grace of Allāh, the gates of Heaven open on such a person, they do not remain seven gates, rather innumerable gates open. Therefore,

when a believer lets Ramaḍān enter his being, his task becomes to use the blessings of Ramaḍān to open everything up for God and close off everything from Satan. In such a situation, the gates of mercy, meaning the gates of Allāh's grace, are opened which though are numbered seven, but practically are unlimited. They cannot be counted. They cannot be numbered. So when a believer presents his world to God, then Allāh's world rains mercy upon him from all sides. This is the meaning of this ḥadīth of the Holy Prophet^{sa}, which he said so as to inform us of the blessings associated with Ramaḍān.

Thus, this is a very blessed month for Aḥmadīs. Every Aḥmadī should make his seven paths obedient to Allāh's pleasure. And dedicate your every strength towards achieving the pleasure of Allāh in such a way that Satan may not interfere with any of them. This month's long spiritual exercise is such that as a result of it, when a person comes out of Ramaḍān, he will do so with a complete different condition and a completely different personality. Allāh, the Exalted, will keep him in this spiritual exercise for one entire month to the extent that he will leave no avenue open for Satan to enter through. Despite this, this does not mean that after Ramaḍān a person should open all these avenues for Satan and close them to Allāh. There can be no greater foolishness than to think that Ramaḍān brings with it temporary good deeds and upon leaving, packs them up, taking them with it. What benefit can such a Ramaḍān have if it gives you good deeds and then takes them back, if it removes your worries and then gives them back to you? That person, who had become used to difficulties, was trapped in the net of worldly difficulties and was somehow surviving, Ramaḍān came to him and saved him from all those difficulties and liberated him from all personal bondages. Yet if when leaving, it imprisoned him back into those bondages, then he will end up in distress even more. A person who has never seen freedom and has always been bound in

slavery does not have as much pain as a person who, having once tasted freedom, is then bound in slavery. It is obvious, a person who is deprived of favours, and is getting by some way or another, if he is given favours and then they are taken back from him then he is hurt even more. He would say, "Who told you to grant me these favours, which when I got used to them I could not live without? I could have gotten by the way I was before."

Therefore, this understanding of Ramaḍān is very dreadful and ignorant, that on one side this blessed month enters a person's life and places an Angel to watch over all his faculties, opening up all avenues to his Lord and all Angels, while also shutting off all of Satan's means of approach. And on the other side when it leaves, rather than leaving Angels, it leaves Satan's agents closing off entry for Allāh, giving Satan full opportunity to do as he pleases. Furthermore, this situation will last for not just one month but for the remaining eleven months. This is a very harmful trade. This can in no way be what is meant by Allāh and His Messenger^{sa}. Benefiting from Ramaḍān means that its prescribed acts of worship be granted steadiness; whatever blessings are found in this month should be made permanent; whatever troubles you were saved from, do not become tied up in them again and do not again turn your face towards the filth that Ramaḍān Sharīf saved you from.

Regarding this there is something else I would like to say. Ramaḍān has come to us as a great and special favour because this is the age in which the enemies of Aḥmadiyyat have opened all the doors of their rage and fury upon us. This is the age in which the opponents of Aḥmadiyyat openly teach in this peaceful country that, "you must kill the Khalīfa of Aḥmadīs, dishonour and humiliate him, tear him to pieces and throw him away and leave no person from this Jamā'at alive. Let rivers of blood flow in this country until not a single Aḥmadī can be seen." This teaching is being given openly.

At this time, Ramaḍān al-Mubārīk has

come to us to open the gates of Allāh's mercy. Ramaḍān has come with a message stating, God has been hearing your prayers before but now has come even closer to you, He is covering you with mercy. The gates of answering prayers have been opened. Your every distress will reach heaven. Not a single voice that your heart pours out is such that will not shake the Throne of Allāh.

Ramaḍān Sharīf has come with the message of mercy. If doors of disobedience to God are being opened [by our enemies] then for you Allāh's gates of obedience are sending you invitations of security and calling you towards them. At times of opposition, the Jamā'at should show great examples of patience. There should not be a single Aḥmadi in the world who exhibits even a hint of impatience, be he a child, elder, man or woman.

People of the world have made sacrifices in the past, and making sacrifices in the way of Allāh has been mandated for Divine work. The smallest and most wretched of nations who are not at all acquainted with the concept of God and in fact promote godlessness and defiance do not dread making great sacrifices for their insignificant messages.

We will make sacrifices of the highest grade in order to elevate the religion of Allāh, to aggrandize Allāh's name, to remain attached to the feet of the Holy Prophet^{sa}. So if every one of us is cut off and thrown away, we will not care at all. If the life of Islām demands our external death then "O Allāh! We are standing by to die! We do not care at all for our lives!"

Look, as I have said, there are atheist nations in the world who have made sacrifices for atheism. 10 million soldiers from Russia were killed on the battlefield and 10 million civilians took part in this war. So if worldly people can cut off 10 million soldiers for the sake of the world then how difficult is it for 10 million lovers of the Holy Prophet^{sa} to devote

Ramaḍān al-Mubārik is here with many blessings and has come precisely at the right time. On one side our opponents are trying to spread fear and hate, on the other side Allāh, the Exalted, is opening doors of Mercy.

their lives. Those who think they can scare us into abandoning our campaign for Islām's victory are greatly mistaken. They do not know what type of nature we possess, [they do not know] what ground we have been fermented from. We have been formed from the love of Ḥaḍrat Muḥammad^{sa}, the Chosen one. The love of Allāh and obedience to Him run through our veins. This is why no worldly fear can scare us. 10 million Aḥmadis are ready to die in the name of Allāh. We have firm conviction that if 10 million Aḥmadis are killed by our enemies, then Allāh the Exalted will cause tens of Millions to be born who will be feel pride in their association with Aḥmadiyyat. They will be ready to make further sacrifices for Aḥmadiyyat. So this deal is not one of loss.

However, I will tell you this that those people who are ready to die for God's sake, Allāh does not let them die. This has never happened until today. Those nations that develop the spirit of sacrifice in themselves are kept alive and become nations that find everlasting life. This is what has always been happening and this is what will continue to occur. Inshā'Allāh.

And so this Ramaḍān al-Mubārik is here with many blessings and has come precisely at the right time. On one side our opponents are trying to spread fear and hate, on the other side Allāh, the Exalted, is opening doors of Mercy. At the same time the beautiful voice of Ḥaḍrat Muḥammad^{sa} is echoing in our ears that, "In whoever's life this month enters, the gates of Allāh the Exalted's

mercy will continue to open for them." Therefore let this month enter your lives and enter this month yourselves as well, for there is no place more secure than it. The Promised Messiah^{as} has said:

عدو جب بڑھ گیا شور و فغاں میں
نہاں ہم ہو گئے یار نہاں میں

This presents the same subject matter. When the enemy increases its noise

and objections, then we found refuge in the presence of our beloved Lord. Just as a scared child run to his mother's lap and she covers him from all four sides so that no attack can reach the child without first hitting the mother, the Promised Messiah^{as} has portrayed the same scenario for us:

عدو جب بڑھ گیا شور و فغاں میں
نہاں ہم ہو گئے یار نہاں میں

We are sitting hidden with our dearest Friend. O people! Who will you attack now? No attack can reach me before reaching Allāh. And there is no attack that can reach Allāh. Thus, what position of fear can he who finds refuge in Allāh have?

If you understand the words of the Promised Messiah^{as} then the reality is that you will be free from every worldly fear. Because he^{as} has said that the remedy for every difficulty is Allāh the Exalted's love. The treatment to cool every fire is by the fire of Divine love. And the fire of this Divine love burns in Ramaḍān. The Promised Messiah^{as} states that, "this is the reason why this month has been named Ramaḍān. For in it heat from Allāh's love is felt. Allāh's love is seen wandering around. A particular flame of heat comes from it. This is why it is a very blessed month."

It has come to take care of us and grant us refuge at precisely the right time. So [at this time] do more supplications and particularly ask your Lord for His love. Look for his pleasure. Pray to him saying, "O God! We are pleased with what you desire. Continued on page 25...



Introduction to Bai'at - Part XI

Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V^{aa}

The following is taken from the Friday Sermon delivered at the Fadl Mosque, London, United Kingdom, on September 19, 2003, in which tenth condition of bai'at was discussed in detail. This portion can be found in the book titled, "Conditions of Bai'at and Responsibilities of An Aḥmadī," on pg. 169-195

Condition X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

In this condition, the Promised Messiah^{as} is taking a pledge from us that by joining this organisation we are establishing a bond of brotherhood with him. Every Muslim is a brother of the other Muslim. But the relationship of love and brotherhood that is being established means much more than that. You are not merely establishing a bond of equals; instead, you are acknowledging that it is a command of Allāh and His Messenger^{sa} to accept the Messiah that was promised. Therefore, you are establishing this bond for the sake of Allāh the Almighty. You are making this contract to uphold the religion of Allāh the Almighty and to convey and spread the religion of Islām to all corners of the world. This bond can only be successful and long-lasting if you

pledge to be obedient in everything good and keep this pledge until death. You should be mindful that this bond does not remain inactive, but should become stronger every day. It should be so strong and its standard should be so high that, in comparison, all other relations, bonds, and friendships should prove weaker. The bond should be so matchless and strong that in its comparison all other bonds and relations should seem meaningless.

Then he says that the thought can cross one's mind that in family relationships sometimes the rule of give and take—to compromise, to accept, and to have one's decisions accepted occasionally—is applicable. Here it must be understood that this, instead, is the bond of a slave and servant. Indeed, it should be even more than that. You have to be obedient without any grumbling. You never have the right to say that such and such cannot be done or that you cannot do such and such at this time. When you have taken the bai'at and have entered the organisation of the Jamā'at of the Promised Messiah^{as}, you have given everything of your's to the Promised Messiah^{as}. You have to obey his decisions; you have to act upon his teachings. Since the system of *Khilāfat* exists after him, you have to follow the decisions and the instructions of the *Khalīfah* of the time. Here you should not think that the servant or the subordinate has to obey because he is helpless and is obligated to serve. Servants sometimes grumble too. Always keep in mind that although your condition is that of a servant, it is

really much higher because it is a bond of brotherhood and acknowledgement of obedience for the sake of Allāh the Almighty that comes with the pledge of sacrifice. The reward for sacrifice is received only if the sacrifice is offered with pleasure. This condition is such that the more one thinks about it, the deeper one submerges oneself in the love of the Promised Messiah^{as} and the more one will find oneself bound by the organisation of the Jamā'at.

In the Noble Qur'ān, Allāh the Almighty says:

O Prophet! When believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allāh, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allāh to forgive them. Verily, Allāh is Most Forgiving, Merciful. (*al-Mumtahinah*, 60:13)

This verse emphasizes that the pledge of bai'at should be taken from women so that they will not perform *shirk*, nor steal, nor commit adultery, nor kill their children (i.e. they will be mindful of proper upbringing of their children), nor accuse anyone falsely, and nor disobey in anything good. Here, the question arises whether a Prophet, who is appointed by Allāh, can ever give a command that

CONDITION X

THAT HE/SHE SHALL ENTER INTO A BOND OF BROTHERHOOD WITH THIS HUMBLE SERVANT OF GOD, PLEDGING OBEDIENCE TO ME IN EVERYTHING GOOD FOR THE SAKE OF GOD, AND REMAIN FAITHFUL TO IT UNTIL THE DAY OF HIS/ HER DEATH. THAT HE/SHE SHALL EXERT SUCH A HIGH DEVOTION IN THE OBSERVANCE OF THIS BOND AS IS NOT TO BE FOUND IN ANY OTHER WORLDLY RELATIONSHIP AND CONNECTION THAT DEMAND DEVOTED DUTIFULNESS.

(*al-Mumtahinah*, 60:13)

Have these people made a list of faults of the Holy Prophet^{sa} also? Similarly, Ḥaḍrat ṣāḥib has written ‘obedience in good things’ in his conditions of *bai’at*. There is wisdom in it. I do not doubt anyone of you at all. I have explained these things lest anyone of you be deceived subtly. (*Khutabat-e-Nur*, pg. 420–

is not good. If a Prophet can do so, then can a *Khalīfah* also give commands that are not good? In this regard, it must be clearly understood that a Prophet can never give any such command. A Prophet will only say what is right; he will not say anything otherwise. That is why at many places in the Holy Qur’ān it is mentioned that one must obey the commands of Allāh and His Prophet^{sa}, and one must carry them out. Nowhere is it specified that you are to obey only the good commands. The question then arises, why are there two different instructions? As a matter of fact, these are not differing instructions. Some people have made an error in understanding them. So, as I said earlier, all commandments coming from a Prophet are good. A Prophet can never give a command that is against the command of Allāh or the commands of the *sharī’ah*. He is appointed by Allāh to carry out those commands so how can he go against them? It is good news for you that by accepting the Prophet—the one

commissioned by God—and by entering into his fold, you have become secure because no command given to you is wrong. Every command given to you is favoured by Allāh.

Definition of ‘Ma’ruf’ and ‘Ghair Ma’ruf’

Sometimes people move away from the organisation, mislead others, and create problems in their circle by getting caught the tangle of obedience only in ‘ma’ruf’ decisions and good commands. They should understand not to delve into the definition of ‘ma’ruf’ and ‘ghair ma’ruf’ decisions on their own accord. Ḥaḍrat Khalīfatul Masīḥ I^{ra} explaining this states:

There is one more error and that is in understanding of the ‘obedience in good things’ that we will not obey in those matters that we think are not ‘good’. This word has also come with reference to the Holy Prophet^{sa}.

وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ

421)

The Promised Messiah^{as} expounding on the subject of ‘enjoins them to do good’ writes:

This Prophet directs you in matters that are not opposed to sane reason. And he prohibits you from things that common sense also prohibits you from. And he makes pure things lawful and impure things unlawful. And he removes the burdens from the nations that they were buried under. And he frees them from shackles that were preventing their necks from being straightened. Therefore, these people who will believe in him and will strengthen him by joining him and will help him and will follow the light that has been brought down with him, they will escape the hardships of this world and the hereafter. (*Barahin-e-Aḥmadiyyah*, Vol. 5, *Rūḥānī Khazā’in*,

Thus, just as a Prophet does not deviate from the commandments of Allāh the Almighty, his *Khalifah*—who is appointed by Allāh the Almighty through a party of believers—also perpetuates the same teaching, the same commandments that Allāh the Almighty has conveyed to us through the Holy Prophet^{sa}. In this age, they have been explained to us by the Promised Messiah^{as} in accordance with the prophecies of the Holy Prophet^{sa}. So now, this system of *Khilāfat* has been established in the Jamā'at through the Promised Messiah^{as} in accordance with the prophecies of the Holy Prophet^{sa}, and it will last, *insha'Allāh*, till the end of time. Through it, decisions have been made according to *sharī'ah* and wisdom and will continue to be this way, *insha' Allāh*. These are the 'good decisions'. If, at any time, the *Khalifah* of the time makes such a decision because of a mistake or misunderstanding, that carries the risk of causing some harm, then Allāh the Almighty will bring about such means that will prevent bad consequences. In this regard, Ḥaḍrat Musleh-e-Mau'ūd^{ra} states:

It is possible that the *Khalifah* of the time makes a mistake in personal matters. But in such matters on which depends the physical and spiritual progress, even if he commits an error, Allāh the Almighty safeguards His Jamā'at and somehow makes him aware of the error. In the terminology of sages, it is called 'lesser sanctity'. That means, the Prophets enjoy a 'greater sanctity' but the *Khulafā'* have 'lesser sanctity' and Allāh the Almighty does not permit any such major mistakes by them that may cause disaster for the Jamā'at. Their decisions may have partial and minor mistakes, but in the end, the result will be victory for Islām and defeat for its enemies. Thus, because the *Khulafā'* enjoy 'lesser sanctity', their policy will emanate from Allāh's. While it is true that they will be the one speaking,

their tongues will be in motion, their hands will move, their minds will work, yet behind all of this will be the hand of Allāh. They can make minor errors in finer details. Sometimes their advisors can give them wrong advice. But crossing these intermediary obstacles, they will be the one who will be victorious. And when all the links are put together, the resulting chain will be good and it will be so strong that no power will be able to break it. (*Tafsir-e-Kabir*, Ḥaḍrat Mirza Bashir-ud-Din Mahmud Aḥmad^{ra}, Vol. 6, pg. 376–377)

From this, it is evident that 'not good' is that which is a blatant violation of commandments of Allāh the Almighty and the instructions of the *sharī'ah*. Ḥaḍrat 'Alī^{ra} narrates that the Holy Prophet^{sa} sent away an expedition and appointed a leader for it so people should listen to him and obey him. This leader had a fire set up and commanded his companions to jump into it. Some people did not obey him and said, 'We have become Muslims to escape the fire.' But some people were prepared to jump into the fire. When the Holy Prophet^{sa} heard of this, he observed that, 'If they had jumped into the fire, they would have stayed in it forever.' He also said, 'No obedience is obligatory if it involves disobedience to Allāh. Obedience is necessary only in 'good decisions'. (*Sunan Abū Dawud*, Kitāb-ul-Jihād)

Further explanation of this *ḥadīth* is found in the narration of Ḥaḍrat Abū Sa'īd Khudri^{ra} who narrates that:

The Holy Prophet^{sa} sent Ḥaḍrat 'Alqamah Bin Mujazziz^{ra} on a battle. When he reached there or was on the way, a contingent of his army asked for permission to proceed separately. He gave them permission and appointed Ḥaḍrat 'Abdullah Bin Hudhafah^{ra} Bin Qais al-Sahmi as their leader. I was among those who went with him. While they were in journey, they set up fire for keeping warm or for cooking. 'Abdullah Bin

Hudhafah^{ra} (who had a humorous nature) said, 'Is it not obligatory on you to obey what I say?' They said, 'Why not?' Upon this 'Abdullah Bin Hudhafah^{ra} said, 'Will you obey any command I give you?' They said, 'Yes we will obey it.'

'Abdullah Bin Hudhafah^{ra} said, 'I do tell you to jump into this fire.' On this, some people stood up and started preparing to jump into the fire. When 'Abdullah Bin Hudhafah^{ra} saw that they were actually going to jump into the fire, he asked them to stop themselves from doing so. Upon our return, the Companions reported it to the Holy Prophet^{sa}. The Holy Prophet^{sa} said, 'If any one of your leaders tells you to disobey Allāh the Almighty, you should not obey him.' (*Sunan Ibn-e-Majah*, Kitāb-ul-Jihād)

One thing is quite evident from this *ḥadīth*—the decision not to obey was not of one individual. Some people were prepared to jump into the fire on account of the order to obey their leader under all circumstances. They had heard and thought that it was the Islāmic teaching to obey the leader in every way, in every condition, and in every form. But some Companions^{ra} who had better understanding of the commandments of Allāh, and had benefited more from the company of the Holy Prophet^{sa}, refused. They did not act upon it because it was suicidal, and suicide is expressly prohibited in Islām. Secondly, when 'Abdullah Bin Hudhafah^{ra}, who was their leader, saw the seriousness of a few, he too grew worried and stopped them because it was only a joke. After this, the Holy Prophet^{sa}, by his explanation, defined the principle of 'goodness' as to what is 'good' and what is 'not good'. It should be clear that a Prophet or the *Khalifah* of the time can never say such a thing even as a joke. That is why Allāh the Almighty has said that if you see a violation of a clear command by a leader, you should have recourse to Allāh and the Prophet^{sa}. Now in this age, righteous

Khilāfat has been established after the Promised Messiah^{as}. You should turn to the *Khalīfah*. His decision will always be the ‘good decision’. His decision will be in accordance with the commandment of Allāh and the Prophet^{sa}. Therefore, as I said earlier, you have the good news that now you are always under ‘good decisions’.

These days, one might hear criticism that a worker who was doing a good job was replaced, and therefore the *Khalīfah* of the time or the organisation of the Jamā‘at had not made a ‘good decision’. (Such critics have made their own definition of good decisions). Therefore, they think that they have the right to speak against the decision wherever and whenever. First of all, no one has the right to speak against the Jamā‘at anywhere. I have already explained this topic in depth. Your duty is only to obey. What is the standard of obedience? Allāh the Almighty says in the Holy Qur’ān:

And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; *what is required is actual* obedience in what is right. Surely, Allāh is well aware of what you do.’ (*al-Nur*, 24:54)

The subject of obedience is being discussed in the preceding verses. Believers always say that we heard and accepted. Because of their piety, they are granted nearness [to Allāh] and become triumphant. In this verse, we are enjoined to adopt the ‘hear and obey’ attitude like true believers. Do not swear that we will do this and that. Ḥaḍrat Musleh-e-Mau‘ūd^{ra} has written in its commentary that the hypocrites also make a lot of claims. But the good way is to practice obedience. Allāh the Almighty is commanding that such people should adopt the good way to practice obedience according to the proper standard. Be obedient according to the proper customs. The Prophet is not going to give you a command that is against the *sharī‘ah* and against common sense. For example, the Promised Messiah^{as} says that when you have accepted me, you should get used

to five daily Prayers, give up falsehood, give up arrogance, stop usurping the rights of others, and live together in love and affection. All this comes under the command of ‘obey in all good matters’. There are people that do not follow any of this, but instead go around saying that they swear they would do whatever is commanded to them. Similarly, there are different initiatives from *Khulafā’* at different times for the spiritual growth such as about populating the mosques, proper upbringing of children, having more tolerance, courage, and calling people towards Allāh, or about different financial sacrifices. These are the matters that one needs to obey. In other words, these come under the classification of obedience in ‘good matters’. A Prophet or a *Khalīfah* is not going to ask anything that is against the divine commandments or common sense; he is not going to command one to jump into fire or plunge into an ocean. Prophets or *Khulafā’* are always going to lead one along the *sharī‘ah*.

Superior Example of Obedience

We find a great example of obedience with the Muslims of the early era when Ḥaḍrat ‘Umar^{ra} took the command away from Ḥaḍrat Khalid^{ra} Bin al-Walid and gave it to Ḥaḍrat Abū ‘Ubaidah^{ra} in the course of a battle. Thinking that Khalid^{ra} Bin al-Walid was performing well, Ḥaḍrat Abū ‘Ubaidah^{ra} did not take over the charge from him right away. When Ḥaḍrat Khalid^{ra} Bin al-Walid learnt that this command had come from Ḥaḍrat ‘Umar^{ra}, he went to Ḥaḍrat Abū ‘Ubaidah^{ra} and said, ‘Since it is the instruction from the *Khalīfah* of the time, you should implement it without any delay. I have no reservation in serving under your command, and I will continue to work as hard under you as I did when I was the commander.’ This is the high standard of obedience. Some foolish person can say that it was ‘not a good decision’ of Ḥaḍrat ‘Umar^{ra}. This is also a wrong notion. We do not know the circumstances as to why Ḥaḍrat ‘Umar^{ra} made that decision. He knew it better. There was nothing obvious in this decision that would be against the

sharī‘ah. Note that Allāh the Almighty upheld the honour of this decision of Ḥaḍrat ‘Umar^{ra} and the battle was won. During the battle, some occasions were such that there were a hundred enemy soldiers against a single Muslim soldier, yet the battle was won.

The Promised Messiah^{as} also received the distinction to be an arbitrator and a judge in the service of his Master—a service that is unparalleled. Therefore, in this age, the claim of obedience and love for the Holy Prophet^{sa} and the claim for love for Allāh can be justified by true obedience to the Promised Messiah^{as}, just as Allāh the Almighty says:

Say, ‘If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is most Forgiving, Merciful.’

Whatever Promised Messiah^{as} Attained was by Following the Holy Prophet Muḥammad^{sa}

The Promised Messiah^{as} states:

I have received a full measure of the blessing that were given to the Prophets and honoured ones of God before me purely as a result of the Grace of Allāh and not due to any merit of my own. And it was not possible for me to get this blessing if I did not follow the ways of my Master and Lord, the honour of the Prophets and the best of them all, the Holy Prophet^{sa}. So, whatever I achieved, resulted from following the path of the Holy Prophet^{sa}. I understand—based on my true and complete knowledge—that no one can reach God without following His Prophet^{sa}, nor can he have a share of the perfect understanding. And here I am going to tell you about the first thing that develops in the heart as a result of the honest and perfect following of the Holy Prophet^{sa}; so know it that it is the righteous heart. The love of the world departs from the heart, and it desires an eternal and unending pleasure. Then, as a consequence of this righteous heart, a pure and perfect divine love is

acquired. And all these blessings are received as inheritance from following the Holy Prophet^{sa}. As Allāh the Almighty Himself states:

That is:

Tell them if you love God, come follow me so that God may love you too. *Āl ‘Imrān*, 3:32

Indeed, a one-sided claim of love is totally false and absurd. When man honestly loves God, then God also loves him. Then an acceptance for him is spread in the world. A sincere love for him is produced in the hearts of thousands; a force of attraction is granted to him, and a light is given to him that always stays with him. When a person loves Allāh with a sincere heart and adopts Him over the whole world and to him nothing is left of the majesty and dignity of anything besides Allāh—instead he considers all these others to be worse than a dead worm—then Allāh Who sees his heart descends upon it with a weighty manifestation. Just as a refined mirror put in front of the sun provides such a perfect reflection of the sun that it can be said, figuratively and metaphorically, that the same sun that is in the sky is also present in the mirror, likewise Allāh descends on such a heart and makes it His throne. This is the purpose for which man was created. (*Haqiqat-ul-Wahyi*, *Rūḥānī Khazā’in*, Vol. 22, pg. 64-65)

As a result of the love and the affection the Promised Messiah^{as} had for the Holy Prophet^{sa}, Allāh the Almighty made the heart of the Promised Messiah^{as} a part of His throne. Allāh will continue to descend upon the hearts in the future also according to their respective statuses. But now the claim of the love for the Holy Prophet^{sa}, the claim of his perfect obedience, will prove true only when the bond of love and obedience with his spiritual son is established. That is why the Promised Messiah^{as} says, ‘Establish a bond of love and obedience with me above all other relations. This

is how one will follow the Holy Prophet^{sa} and subsequently attain Allāh’s love.’ He is not saying this lightly. The Holy Prophet^{sa} himself has told us this as he said, ‘If you see the time of Messiah and Mahdi, you should go and convey my *salam* to him even if you have to crawl on your knees.’ What is the message in this emphasis in taking so much pain to convey this *salam*? What is the wisdom behind it? The Holy Prophet^{sa} is pointing out that the Promised Messiah is dear to him and he is dear to the Promised Messiah. This is matter of principle that you reach the ones you love through their loved ones. Therefore, he says, ‘If you want to become my follower, follow the Promised Messiah, accept him as the *Imām*, and enter his Jamā‘at.’ That is why it is said in a *ḥadīth*:

‘Beware! There will be no Prophet or Messenger between Jesus the son of Mary (the Promised Messiah) and me. Listen carefully that he will be my *Khalīfah* from among my followers after me. He will certainly kill *Dajjal*, he will shatter the cross, meaning he will destroy the Christian doctrine, and he will abolish *jizyah* [poll tax]. (In the period of the Promised Messiah^{as}, its practice will be abandoned because there will be no religious wars.) Remember, anyone who gets the honour of meeting him, he must convey my *salam* to him. (*Al-Mo‘jam Al-ausat Lit-tabarani*, Manismuhu ‘Isa. *Al-Mo‘jam-us-Saghir Lit-tabarani*, Manismuhu ‘Isa)

Instead of reflecting on this *ḥadīth* and instead of listening to those who have reflected on it and have unlocked its depth, the scholars of this day have gone after its literal meaning and have misled simple-minded Muslims and have created such a havoc that is beyond belief. We seek the protection of Allāh from them, and He is dealing with them and will deal with them in the future, *insha’ Allāh*. It is evident from this *ḥadīth* that the Promised Messiah^{as} will be a just ruler; he will not do anything against justice, and he is such an *Imām* who will establish equity in the world. Therefore, establish

contact with him, follow his commands, and act on his teachings because he will only teach justice and equity, and this is nothing but Qur’ānic teachings. People of this age expect that the Messiah will come with hammers and will literally shatter the cross. This is absurdity. It is quite obvious that the Promised Messiah, following his master and patron, will convince others through arguments, and through arguments he will annihilate and expose the Christian doctrine. What is meant by the killing of the *Dajjal* is only that the Promised Messiah will save the *ummah* from the mischief of the *Dajjal*. Moreover, since there will be no religious wars, the practice of a poll tax will also cease. Then, there is the instruction to convey the *salam* to the Promised Messiah, but the Muslims, instead of conveying the *salam*, are bent upon opposing the Promised Messiah^{as}. May Allāh grant them sense.

There is another tradition from which we learn the status of the Promised Messiah^{as} and the reason it is essential for us to maintain a bond of obedience with him.

Ḥaḍrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said,

‘Until Jesus, son of Mary, who is a Just Ruler and Equitable *Imām*, appears, the end of days will not come. [When he is sent], he will break the cross, kill the swine, abolish *jizyah* and will distribute such treasures that people will not be ready to accept.’ (*Sunan Ibn-e-Majah*, Kitābul-Fitan)

Since this *ḥadīth* also required interpretation, it was not understood by the people of coarse intellect and they went after its literal meaning giving it an odd and ridiculous explanation. It is quite obvious that ‘killing the swine’ pertains to eliminating those people who have swine-like characters. The faults of swine compared to other animals are now well-known. When the same faults appear in humans, obviously their cleansing is very much needed. Another point not understood by such [people of coarse intellect] is that he will give and distribute wealth. Just a few days

ago, some ‘scholars’ held a gathering in Pakistan, and using extremely vulgar language against the Promised Messiah^{as} and the Jamā‘at, they raised this question that the Messiah was to come and distribute wealth and not to ask people for it. Yet, Aḥmadīs (they instead say Qādiānis) collect *chandah* [donations], which proves that they are imposters. No sane person can make them understand that these are the spiritual treasures that the Messiah^{as} is distributing that they refuse to accept. The fact of the matter is that they only have the eye for this world and they cannot go beyond it. This is their role. Let them continue. Pakistani Aḥmadīs need not be too apprehensive. In the face of these scholars’ filth and absurdities, we should walk away displaying patience and fortitude. In the face of these scholars’ filth and absurdities, we do admit that we accept our defeat; we cannot compete with their filth and absurdities. I must make one point very clear that when man does not say anything, Allāh speaks for him, and when Allāh speaks, we have seen the pieces of the enemy scattered all over, and we shall see that in the future also, *insha’ Allāh*. Therefore, Aḥmadīs should have a loyal relationship with the Promised Messiah^{as} and place emphasis upon prayers. Continue to pray all the time.

These traditions also prove that the Messiah to come will also be the *Imām*. He will also be the *Hakam* [Authority]. He will be the prince of justice and equity. You must establish a bond with him, and it is incumbent on you to obey him as the *Hakam* and the *Imām*. These teachings are for your betterment and training. You should act upon them so that you join those who are dear to the Holy Prophet^{sa} and who have achieved nearness to Allāh the Almighty.

Submission Under All Circumstances

I shall present some traditions that illustrate the importance of submission.

Ḥaḍrat Abū Hurairah^{ra} states that the Holy Prophet^{sa} said, ‘It is incumbent on you to listen to and obey the directives

of the ruler of the time in austerity or prosperity, happiness or grief, inequity or favouritism—in any and all situations.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Imarah)

Ḥaḍrat Ibn-e-‘Abbas^{ra} states that the Prophet of Allāh said, ‘If anyone sees something undesirable in his leader and ruler, he should exercise patience because, if anyone is even slightly distant from the Jamā‘at, he will die in ignorance.’ (Ṣaḥīḥ Al-Bukhari, Kitābul-Fitan)

Ḥaḍrat ‘Arfajah^{ra} states that, ‘I heard the Holy Prophet^{sa} saying that when you are gathered together on one hand and have one leader, if someone comes and tries to break your unity so that he may create divisions among you, you ought to kill him. That is, you should cut your ties with him and not listen to him, (i.e., totally ignore his instructions). (Ṣaḥīḥ Muslim, Kitāb-ul-Imarah)

It is reported from Ḥaḍrat ‘Ubadah^{ra} Bin As-Samit that we took the covenant with the Holy Prophet^{sa} on the point that we will listen and we will obey whether we like it or dislike it. And that wherever we are, we will not dispute with the incumbent of rightful authority, we will stay firm on the truth or that we will only speak the truth and that we will not be afraid of the rebuke of anyone in matters concerning Allāh the Almighty. (Ṣaḥīḥ Muslim, Kitāb-ul-Imarah)

Ḥaḍrat Ibn-e-‘Umar^{ra} states that the Holy Prophet^{sa} said,

‘Whoever holds back from obedience to Allāh will meet Allāh the Almighty on the Day of Judgement in a condition that he would have no valid argument or excuse. And he who dies in a condition that he has not taken a pledge of allegiance with the *Imām* of the time would die the death of ignorance and apostasy.’ (Ṣaḥīḥ Muslim, Kitāb-ul-Imarah)

Thus, you are fortunate that you have accepted the *Imām* of the time and you have entered into a covenant of *bai‘at* with him. Now, you have to obey him purely for the sake of Allāh. You have to carry out all his commandments. Otherwise, you will be going out of the

circle of obedience to Allāh the Almighty. May Allāh establish every Aḥmadī on the superior standard of obedience. And how do you establish such high standards? These standards can be achieved only by acting on the teachings of the Promised Messiah^{as}.

Who Enters the Jamā‘at

The Promised Messiah^{as} says:

Only he enters my Jamā‘at who adopts my teachings as the code of his life and acts upon them according to his capacity and capability. The one who just gets his name registered but does not act according to the teachings should be mindful that Allāh has decreed to make this Jamā‘at a special Jamā‘at, and anyone who does not truly belong to this Jamā‘at will not be counted among it just because he has registered. A time will come upon him that he would dissociate himself. Therefore, as far as possible, make your deeds subservient to the teaching that is given.

What is that teaching? He says:

Do not say anything that will create disorder, do no evil, show patience in the face of Abūse, and do not confront anyone. If someone confronts you, treat him kindly and gently. Set a good example of soft speech. Honestly obey every command so that God may be pleased with you, and the enemy should realise that after taking the covenant, you are no longer the same person that you were. Testify honestly in litigation. Everyone who enters this Jamā‘at should adopt righteousness with all his heart, determination, and strength. The world is nearing its end. (*Malfūzāt*, 2003 ed., Vol. 3, pg. 620–621)

Here, he has said that you should not say anything that will create disorder. Some people are in the habit of spreading rumours for fun. That carries the risk of creating disorder. People have different temperaments. If something unpleasant

is stated in the presence of the one who was the subject of that comment, that person will naturally develop a resentment against the person to whom the statement is attributed. Though I feel that it should not produce any ill feeling, there is a way to stop such mischief, and that is that one should directly approach the person to whom the comment was attributed and ask him, 'Have you heard these comments; have you said anything like this?' That will clarify the matter and will also help reform the mischief-makers. Sometimes such mischief-makers pit families against families. Stay away from such mischief and from such mischief-makers. And if possible, try to reform such people.

Evil also develops from direct confrontations, fights and Abuses. That also creates discord. The Promised Messiah^{as} tells us: if you are connected to me and you claim submission to me, then shun everything of mischief and evil. You should have such patience and tolerance that even if someone Abuses you, you should show restraint. The door of salvation will open for you when you act upon this teaching. You will join those who have achieved nearness to Allāh. There should be no confrontation in any matter. Even being in the right, be humble like one who is in the wrong. No matter what the other person has said, deal with that person with love, affection and sincerity. Your tongue should be so pure, your language so sweet, and good morals so overflowing that people should be attracted towards you. Everyone should realise that you are an Aḥmadī. Nothing less than the highest moral values can be expected of you. In short, your high morals will attract others and will become a source for drawing their attention.

Some people give false testaments for personal gain in litigation. They present their case falsely. The Promised Messiah^{as} says that even your vested interests should not prevent you from truthful testimony. Some people here and in other countries make false statements in their efforts to migrate. Stay away from

all these things. Submit your [migration] case based on the facts, and if it is granted as such, then you should stay; otherwise you should go back. Sometimes cases are rejected even if they are fabricated; you should try sticking to the truth. *Insha'Allāh*, it will only benefit you. Even if your case is rejected, you will at least not earn the displeasure of Allāh.

Develop Brotherhood and Love Among Yourself and a True Relationship With Allāh the Almighty

Advising about mutual love and brotherhood, the Promised Messiah^{as} says:

Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and ridicule because they distance you from truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allāh the Almighty and come back into His obedience.... Get rid of every kind of dispute, hostility and animosity from among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals. (*Malḡūzāt*, Vol. 1. pg. 266-268)

Then he says:

Our Jamā'at should have a sincere relationship with Allāh the Almighty, and the Jamā'at members should be grateful that Allāh the Almighty has not rejected them. Instead, he has shown hundreds of signs of His power to elevate their faith to the level of conviction. Is there anyone among you who can say that he has not seen any sign? I do claim that there is not even one who has had the occasion to stay in my company and yet not seen a fresh sign from Allāh with his own eyes.

This is what our Jamā'at needs—that their faith be enhanced, that they

should develop true conviction and understanding of Allāh, that there should be no laziness or indifference about the righteous deeds. If one is lazy, and it is a hardship even to perform ablution, how would he offer *tahajjud* [supererogatory Prayers]. If the strength to perform the righteous deeds and the passion to excel in goodness do not develop, it is useless to establish a link with us. (*Malḡūzāt*, 2003 ed., Vol. 2. pg. 710-711)

In this tenth condition of *bai'at*, the Promised Messiah^{as} has placed great emphasis on having such a strong bond with him that there should be nothing like it in any other relationship of this world. The only reason for this emphasis is, strictly speaking, his sympathy for us. Because the true Islām can be found only and only by accepting him, if we want to save ourselves from drowning, then we have to get on the ark of the Promised Messiah^{as}.

He says:

Now rush towards me because this is the time that he who runs toward me now is like the one who gets on board the ship right at the time of a storm. But if someone does not accept me, I see that he is throwing himself into a storm and has no means of saving himself. I am a true intercessor as a shadow and reflection of that Exalted intercessor, who was not accepted by the ignorant people of that age and who was gravely insulted, that is Ḥaḍrat Muḥammad the Chosen one, may peace and blessings of Allāh be upon him. (*Dafī'ul-Bala'*, *Rūḥānī Khazā'in*, Vol. 18, pg. 233)

He said this because the claim of the Promised Messiah^{as} is in accordance with the prophecies of the Holy Prophet^{sa}.

Two Benefits of Bai'at at the Hand of Promised Messiah^{as}

Then he says:

Thus, there are two benefits of this *bai'at* that is done at my hand. One is that the sins are forgiven and one is entitled to clemency in accordance with the promise of Allāh. The other

Thus, there are two benefits of this bai'at that is done at my hand. One is that the sins are forgiven and one is entitled to clemency in accordance with the promise of Allāh. The other is that by repenting in the presence of the Apostle, strength is granted and man is saved from the attacks of Satan. Be mindful that the world should not be your objective when you enter this Movement, but your objective should be the pleasure of Allāh,

is that by repenting in the presence of the Apostle, strength is granted and man is saved from the attacks of Satan. Be mindful that the world should not be your objective when you enter this Movement, but your objective should be the pleasure of Allāh, because this world is only a passing phase and will pass by one way or the other.

شب تورگذشت و شب سمرگذشت

A night of hardship or a night of luxury; the night will pass either way.

Keep this world and its objectives and purposes entirely aside. Do not mix them with faith because this world is doomed to end, but the faith and its rewards are unending. (*Malfūzāt*, Vol. 6, pg. 145)

The Promised Messiah^{as}—the Strong Fort of Protection for Our Times

The Promised Messiah^{as} says:

O ye dear ones, O ye the flourishing branches of the tree of my being, who, by the mercy of God Almighty, which you enjoy because of having entered into the covenant of bai'at with me! you are devoting your lives, comfort, and properties to this cause. I am aware that you will deem it your good fortune to carry out whatever I might impose upon you to the full

extent of your capacity. But I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Only he who recognises me. Only he who believes that I have been sent and accepts me as those are accepted who are sent. The world cannot accept me because I am not of the world, but those whose natures have been invested with a portion of the other world accept me and will accept me. He who turns away from me, turns aside from Him Who has sent me. And he who establishes a relationship with me establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who, out of ill-thinking, runs away will be cast into the darkness. I am the citadel of security for this age. He who enters therein will be secure against thieves and robbers and wild beasts. He who seeks to remain away from my walls will be confronted with death from every direction, and even his dead body will not be saved. Who is it who enters my citadel? Only he who discards vice and adopts goodness, and gives up crookedness and treads

along the path of truth, and frees himself from the bondage of Satan and becomes an obedient servant of Allāh the Almighty. Everyone who does that is in me, and I am in him. But only he has the power to attain to this upon whom Allāh the Almighty bestows a pure soul. Then He places His Foot in the hell of such a one's inner self, and it becomes cool as if there had never been any fire in it. Then he marches forward till the spirit of Allāh the Almighty dwells in him, and, with a special manifestation, the Lord of the world establishes Himself in his heart. Then his old humanity is consumed and a new and pure humanity is bestowed on him. For him Allāh the Almighty becomes a new Allāh and establishes a special relationship with him and he is equipped in this very life with the pure fittings of a heavenly life. (*Fat-he-Islām, Rūḥānī Khazā'in*, Vol. 3, pg. 34-35)

May Allāh the Almighty enable us all to fulfil all our pledges made with the Promised Messiah^{as}; may we remain firmly established upon all the conditions of his bai'at; may we, by acting upon his teachings, make our lives like paradise, and may we be judged to be the inheritors of the paradises of the next world. May Allāh the Almighty help us. *Āmīn*.



Five Ways My Culture Promotes a Healthy Lifestyle

Mahnoor Mubarak

By the Grace of Allāh, Mahnoor Mubarak, an Aḥmadi Student in Grade 9 won first prize in the Essay competition which was conducted by the Human Rights and Race Relations Centre. The topic was "Five Ways My Culture Promotes a Healthy Lifestyle."

My name is Mahnoor which in Arabic means the moon that shines the light of blessings. Now, in this essay, I would like to bring my light upon a certain topic. Why my culture promotes a healthy lifestyle. My culture is mostly based on my religion. My forefathers are from South Asia, therefore methods such as cooking, language and upbringing are also related to my culture. But there are worldwide fundamentals in Islām that are followed regardless of racial background. My religion plays such a big role in my culture and values because it teaches me life ethics such as, patience, cleanliness, moderation, tolerance and so much more. Stereotypes are found commonly today. People judge solely based on what they see. But there is so much more than meets the eye, about any culture. In this essay I hope that you will come to see how my culture is beneficial, and how it can help promote a happy, healthy, beautiful and rich lifestyle.

As I have stated before, my culture is based on my religion. In my religion, there are many healthy teachings for spiritual and physical beneficial purposes. One teaching is the teaching of cleanliness. In fact, it is said that cleanliness is half of faith. Every day Muslims are required to read the 5 daily prayers. (This teaches tolerance and perseverance) Before each prayer, it is necessary for one who

is capable to perform ablution. This involves the cleansing of the hands, head, arms, face, nose, mouth and feet. It is also said in the Holy Qur'ān, "Allāh loves those who keep themselves clean." Acts of the Holy Prophet^{sa} have been encouraged towards all Muslims as well, such as keeping clothing clean and free of dirt, and perfuming after bathing. Islām says that external purity leads to internal purity. Being clean obviously gives you a healthy life style because it rids of harmful bacteria, and germs. My culture promotes hygiene.

Another reason why my culture promotes healthy life style is because religion supports healthy family bonds. It is said in Islām that the relationship between the man and wife should be that of two true sincere friends. It is also said that the parents should always and forever be praying for their children. Children are taught that they should strive to please their parents. It is said in Islām that Paradise is under the feet of Mothers. The parent and child should both be praying for each other. A strong bonded family leads to a peaceful environment. A peaceful environment leads to a healthy daily life style.

Islām teaches moderation. It says that everything in all aspects should be done in moderation. For example, it is said that when you eat, you should not indulge in excessive eating. But rather, you should leave a third of your stomach empty for comfort and easy breathing. We should moderately make use of what we have, and let nothing go to waste. Anything going to waste is harmful. For example,

not being moderate in spending leads to financial problems. Too much waste/pollution leads to the corruption of the ozone layer. If one does something always to the point of excess, this becomes unhealthy. Therefore with moderation, my religion promotes a healthier way of life.

Islām also forbids any form of toxins, which lead to a loss of sense. For example, the drinking of alcohol is forbidden. There are many negative effects of alcohol such as blurred vision, dizziness, and disorientation. When one loses consciousness of his/her own train of thought, chances for dangerous outcomes are obviously raised. A few examples are Heroin, Meth, and Ketamine. When one is commonly associated with these toxins, their way of life becomes difficult. In Islām, there is no question about whether you should or should not intake these things. For a true follower, it is simply forbidden. So in this sense, Islām promotes a healthy lifestyle by forbidding poisons that can cause you to lose grasps of true emotions, and real life.

In Islām, woman are to be treated with the upmost respect. They are to have the same rights as men. This may not seem much of a deal now, but some places in the world still see women as inferior to men. Islām gives women more freedom, while protecting their rights and giving them guidance towards all life scenarios. My culture gives woman an air of respect, dignity, freedom and a beautiful environment. *Continued on page 25...*



Jāmi'a Aḥmadiyya Canada Report

Khawaja Hassan Ahmed

Picnic

Just as in previous years, this year also contained a winter program for the Jāmi'a students. Hence, on February 2, 2012 the students departed Peace Village, Maple, Ontario, at 8am Approximately one hour later, the group arrived at Horseshoe Valley, nearly 60 kilometres from Toronto. The students and teachers thoroughly enjoyed snow-tubing and skiing. Respected Amīr ṣāḥib Canada also attended this trip to encourage the students and actively took part in snow-tubing. After a full day of fun in the snow, the students returned home at 5pm.

Another feature of this years' program included the participation of students of Hifzul Qur'ān School. They also fully enjoyed the day filled with fun.

Qaseedah Ḥaḍrat Masīḥ Mau'ūd^{as} Competition

This extremely interesting competition was held on February 13, 2012. 3 students from each of the 5 groups (Diyānat, Ṣadāqat, Amānat, Shujjā'at and Rafāqat) took part in the competition. The following groups displayed excellence:

- 1st– Diyānat Group (Khawaja Hassan Ahmed , Atif Zahid , Saqib Zafar)
- 2nd– Ṣadāqat Group (Furhan Hamza Qureshi , Waheed Aḥmad , Ali Raza)
- 3rd – Amānat Group (Musleh-ud-Din Shanboor , Tariq Aḥmad , Luqman Aḥmad Gondal)

Bait-Bazi Competition

The Bait Bazi Competition also took place

on February 13, 2012. From each group, a team of four students participated. The competition proved extremely entertaining. The following groups displayed excellence:

- 1st– Diyānat Group (Talha Ali, Abdun-Noor Abid, Atif Zahid, Saqib Zafar)
- 2nd– Ṣadāqat Group (Furhan Hamza Qureshi, Waheed Aḥmad, Ali Raza, Hammad Mobeen)
- 3rd – Shujjā'at Group (Adnan Haider, Luqman Rana, Sherjeel Aḥmad, Rizwan Syed)

Arabic Speech Competition

The Arabic Speech Competition was organized on March 1, 2012. Two students from each group took part. The following students took positions:

1. Furhan Hamza Qureshi (Khāmisa Class, Ṣadāqat Group)
2. Musleh-ud-Din Shanboor (Ula Class, Amānat Group)
3. Mubashir Aḥmad Badar (Ula Class, Ṣadāqat Group)

Urdu Speech Competition

This competition was held on March 2, 2012. Similar to other competitions, students participated with great zeal. The results were as follows:

1. Talha Ali (Khāmisa Class, Diyānat Group)
2. Furhan Hamza Qureshi (Khāmisa Class, Ṣadāqat Group)
3. Abdun Noor Abid (Student of Rabia Class, Diyānat Group)

Group)

English Speech Competition

The English Speech Competition was held on March 3, 2012. Each group had at least two representatives take part in the competition. The students who displayed excellence were as follows:

1. Sabahat Ali Rajput (Mumahida Class, Rafāqat Group)
2. Furhan Hamza Qureshi (Khāmisa Class, Ṣadāqat Group)
3. Talha Ali (Khāmisa Class, Diyānat Group)

Concluding

Ceremony & Annual Dinner

On March 3, 2012, upon the conclusion of the English Speech Competition, the Concluding Ceremony and Annual Dinner were held. Respected Amīr ṣāḥib Canada, members of the National Amila, Regional Umaraa, Naib Sadr ṣāḥib Khuddam-ul-Aḥmadiyya Canada, Waqifin-e-Nau, and parents of Jāmi'a Students all took part in this blessed program. The total attendance was around 300 people. Students beautified the Jāmi'a building with hand-made decorations, which was widely appreciated by visitors. All the attendees thoroughly enjoyed the program.

Respected Amīr ṣāḥib presented prizes to the students, who displayed excellence. In the 'Ilmī Rally or Educational Competitions, the group whose students win the most competitions, is declared as the Best Group of the Year. This year, Diyānat Group was declared as the

Overall Best Group.

After the distribution of prizes, Respected Mubarak Aḥmad Nazir ṣāḥib Missionary In-Charge Canada delivered a speech. Principal Jāmi'a, M. Saleem Akhtar applauded the work of students and also thanked all visitors for their participation in the program. Then, respected Amīr ṣāḥib led the silent prayer; after which, Maghrib and 'Ishā' prayers were offered. Finally a warm, delicious and nutritious dinner was served.

Masiḥ Mau'ūd^{as} Day

On February 28, 2012, a Jalsa celebrating Ḥaḍrat Masiḥ Mau'ūd^{as} was held in Jāmi'a Aḥmadiyya Canada. The program commenced with Tilawat from Sherjeel Aḥmad (Thaniya Class). After this, Basil Raza Butt and Sabahat Ali Rajput (Mumahida Class) presented a Naẓm. Then, Talha Ali (Khāmisa Class), delivered the first speech on, "The Promised Messiah^{as} as the Destroyer of the Cross." The second speech was presented by Wudood Aḥmad Junood (Khāmisa Class), on the topic, "The Promised Messiah's Love for the Holy Prophet^{sa}." The final speech of the day was delivered by a Jāmi'a faculty, respected Abdur-Rashid Yahya ṣāḥib on the topic, "The Early Life of The Promised Messiah^{as}." The Jalsa concluded with silent prayer led by the Principal of Jāmi'a, followed by Ṣuḥr and 'Asr Prayers.

Seminar

Besides the educational curriculum of Jāmi'a, a seminar is organized every Saturday in the last 2 periods. The focus of this seminar is to increase the secular knowledge of students. For this purpose Jāmi'a Professors and other personalities are invited to speak to the students. From time to time. So far the following have delivered speeches at the seminar:

- 1) Respected Muḥaiy-ud-Din ṣāḥib - The Need To Stay In Touch With

Current Affairs

- 2) Respected Masood Aḥmad Khan ṣāḥib - The Authenticity of Ahadith Through Calculation
- 3) Respected Hadi Monis ṣāḥib Professor Jāmi'a Aḥmadiyya Canada - Health, a Thousand Blessings
- 4) Respected Naseem Mahdi ṣāḥib Missionary In-Charge America - The Importance of a Waqf-e-Zindagi
- 5) Respected Brother Rashid Aḥmad ṣāḥib of America - Tabligh

Jāmi'a Seminar

According to the wishes of our Beloved Ḥuḍūr^{aa}, every Friday a student from Khāmisa or Sādisa class presents research papers. After which, the speaker is questioned by teachers and fellow students. The following students of Khāmisa class have presented their research papers thus far:

- 1) Furhan Hamza Qureshi - Technological Advances and the Advent of The Promised Messiah^{as}
- 2) Tariq Azeem - Zul-Qarnain
- 3) Talha Ali - Allegations on the Prophecy of Musleḥ Mau'ūd^{ra} and Their Answers
- 4) Wudood Junood - The Truth About Karbalaa
- 5) Inaam-ur-Rahman - The Concept of God in the Torah
- 6) Ataul Ghalib - Islāmic Worship from a Medical Standpoint
- 7) Zahir Aḥmad - Introduction to the Mayans
- 8) Umran-ul-Haq Bhatti - The Champion of Allāh in the Guise of Other Prophets
- 9) Wudood Junood - Paulism and Christianity.

Continued from page 14... Whatever you desire is fine with us. But either way we take refuge in you. Cover us, hide us, conceal our weaknesses, remove our neglectfulness and become our shelter. Become a fortress for us, which has only You on all four sides so that our enemies do not reach us unless they first attack You. Allāh grants us the ability for this. If this happens then it is as if we have achieved the purpose of our lives. What else does a person need who has found God? At that point he will inevitably say:

فَلَسْتُ أَبَالِي حِينَ أَقْتُلُ مُسْلِمًا
عَلَىٰ أَيِّ شَيْءٍ كَانَ لِلَّهِ مَصْرَعِي

I have found my Lord, if you kill me, then what concern do I have of where I may fall after being killed.

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ

يُبَارِكُ عَلَىٰ أَوْ صَالٍ شَلُو مُمْرِعٍ

By God, my dying and being killed would be only for the sake of Allāh. And if he so desired, he can send mercy on my torn up pieces.

Thus, a nation that attains such good fortune finds a path to prosperity. The question of fear never comes up for such a nation. May Allāh wrap us in the cloth of His love and pleasure. Āmīn.

...Continued from page 23

When a woman is happy and well treated, she can support her children and care for them to the best of her capability. This ensures that not only she, but the future generation, lives in a manner with respect, leading for her and her children to have a healthier lifestyle.

As you can see, my culture promotes a healthy lifestyle in so many ways such as in cleanliness, in family bonds, in the respect of women and in the rules of protection against toxins. Islām teaches me patience, kindness, tolerance, respect, moderation, and hygiene. How can such a pure culture not be but the best for a healthy lifestyle? All of these are the teachings of my religion. My religion is my culture. My religion shows proper guidance towards a path where ALL different people of ALL different races can bond, and find a healthy way of life in this Universal Culture.

Aḥmadiyya Muslim Jamā'at Press Releases

First Ever Convocation Ceremony of Jāmi'a Aḥmadiyya UK Takes Place in Historic Event

June 10, 2012

The Aḥmadiyya Muslim Jamā'at is pleased to announce that on June 9, 2012, the first Convocation Ceremony of Jāmi'a Aḥmadiyya UK took place at newly acquired premises in the historic market town of Haslemere in Surrey. The ceremony was presided over by the World Head and Fifth Khalīfa of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirza Masroor Aḥmad^{aa}.

During the ceremony, 23 graduates were presented with their 'Shāhid Degree' Certificates by Ḥaḍrat Mirza Masroor Aḥmad and were thus enrolled as official Missionaries of the Aḥmadiyya Muslim Jamā'at.

Following the presentation, Ḥaḍrat Mirza Masroor Aḥmad^{aa} delivered an inspiring address, in which he reminded the graduates of their vast responsibilities. His Holiness said that as the very first batch of Aḥmadi Missionaries to qualify from a Europe-based Jāmi'a, they ought to be positive role models for all future students and graduates to follow.

His Holiness^{aa} said:

"You should always remember that every act and deed of an Aḥmadi Missionary should be one that helps and benefits others."

His Holiness^{aa} also reminded the students that though they had qualified their education was in no way complete. In fact, he said that their education had only just begun.

His Holiness^{aa} said that the only way the graduates could prove to be successful was if they attached themselves to God Almighty and developed true humility within themselves.

His Holiness^{aa} said:

"Never consider yourselves to be perfect in any matter and never consider yourselves to be highly

educated. In the history of the world there has only been one perfect person and that was the Holy Prophet Muḥammad (peace be upon him). It is his example that you must constantly strive to emulate and follow."

Speaking about their future roles and service, His Holiness^{aa} counselled that they should always remember their true purpose which is to serve Islām throughout their lives. It was their duty to convey the true and beautiful teachings of the Holy Qur'ān and the Holy Prophet Muḥammad^{sa} to the world.

Having been brought up in Europe, His Holiness said they had the ability to freely communicate with the people of the West and to understand the local cultures and languages.

His Holiness also spoke about the need for all Missionaries to remember they were ambassadors for the Khalīfa of the time and thus it was their duty to reach the very highest moral standards.

He also reminded them to never feel any pride in their achievements but to instead bow down in front of God Almighty at all times.

His Holiness said:

"The Missionaries of our Jamā'at are respected by all Aḥmadīs and this is something that you will also come to find. But you must always remember that this respect is not due to any personal achievement of yours, but is only due to the love that Aḥmadīs hold for the Promised Messiah (peace be upon him) and for his Jamā'at. Thus any respect of recognition that you receive is due only to the blessings of the Promised Messiah (peace be upon him)."

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Announcements

Weddings

By the Grace of Allāh the wedding reception of Mariam Hena Ullah daughter of Mr. Hamid Ullah Bangvi and Mrs. Rashida Ullah Bangvi of Markham with Mr. Karun Jethi, London UK was held on Friday May 18th, 2012 at Le Parc Banquet Hall, Toronto.

The Program was started with the recitation of the Holy Qur'ān and its translation followed by a poem.

Mr. Abdul Aziz Khalīfa, Nāib Amīr Jamā'at Aḥmadiyya Canada, led the silent prayer for the success of this marriage. After the program, the dinner was served.

Prayers are requested for the newly wed couple and May Allāh shower His Blessings on them. Āmīn.

By the grace of Allāh that wedding ceremony of Salma Aḥmad, daughter of Mrs. Amtul Rafiq Šāḥiba and Ch. Naseer Aḥmad šāḥib (former project manager of Baitul Islām Mosque Maple and Bait-al-Noor Mosque in Calgary) was solemnized with Dr. Ibrahim Ahmed, son of Major (Retd.) Mahmood Ahmed šāḥib of Detroit, USA, on Friday May 25, 2012. The ceremony took place at Woodbine Banquet Hall in Toronto. Maulana Mubarak Aḥmad Nazir šāḥib Missionary In-Charge Canada, performed the Nikāh ceremony with the dower money of \$50,000 US dollars.

After recitation of the Holy Qur'ān and a poem, Malik Lal Khan šāḥib Amīr Jamā'at Canada led the silent prayer.

It is worth mentioning that the family of Ch. Naseer Aḥmad decided to support a worthwhile cause by requesting guests donate any amount to Maryam Shadi Fund instead of giving gifts. Maryam Shādī Fund was established by Ḥaḍrat Khalīfatul Masīḥ IVth to support those needy families who could not afford wedding expenses for their daughters.

The Walīma was held on Sunday, May 28, 2012 at the in The Met Hotel in Troy, Michigan.

Prayers are requested for the newly wed couple and May Allāh shower His Blessings on them. Āmīn.



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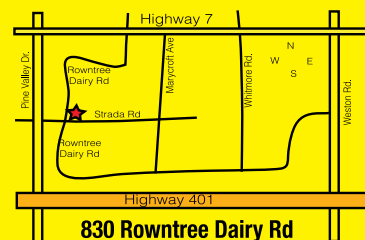
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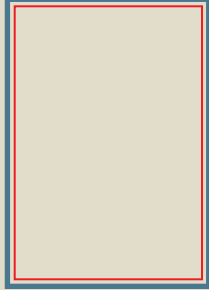
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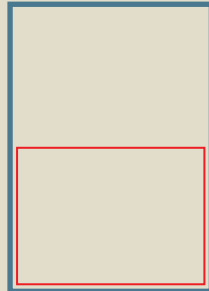
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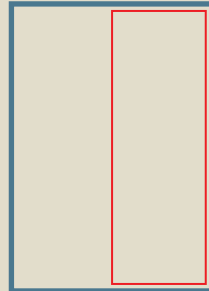
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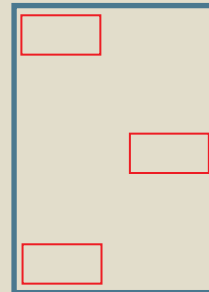
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Ahmadiyya Gazette Canada
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